The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, No. 24.—WHOLE NUMBER 1221.

JOHN HECKER, PROPRIETOR. NEW-YORK, AUGUST 12, 1854. At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH	at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH	8½ " 5 "
CHURCH OF THE NATIVITY	9 A. M.
CHURCH OF THE ANNUNCIATION	8 "
[Sunday services,	10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION	8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is	at 7½.
On Saints' Days 2d service (with offertory for the poor)	at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR,	8½ A. M.
CHURCH OF THE TRANSFIGURATION	½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES	9 "
CHURCH OF THE HOLY INNOCENTS	9 "
On Saints' days and other Festivals, 2d service	11 "
ST. LUKE'S CHURCH, Brooklyn	8½ "
[On Festivals and Fasts, a *second* service at	5 "
GRACE CHURCH BROOKLYN HEIGHTS	9 A. M.
ST. MARY'S CHURCH, Brooklyn, at	5½ P. M.
and on Fridays and Holy Days at	8½ A. M.
Friday evening, with Lecture, at	7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR AUGUST.

13. Ninth Sunday after Trinity.
20. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Eleventh Sunday after Trinity.

SEPTEMBER.

3. Twelfth Sunday after Trinity.
10. Thirteenth Sunday after Trinity.
17. Fourteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. Ember Day.
23. Ember Day.
24. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

THE CHURCH AT HOME.

Connecticut.—Between the 9th and 24th of July, inclusive, Assistant Bishop WILLIAMS confirmed as follows: St. Luke's church, Glastenbury, *twelve;* Christ church, Middletown, *thirteen;* Grace church, Hamden, *five;* St. John's, Warehouse Point, *three*, at the mission in Scotland, *two:* in all, 45.

On the 23d, at Warehouse Point, the Rev. W. K. DOUGLASS was admitted to the Priesthood, Bishop WILLIAMS preaching the sermon, and the Rev. Prof. JACKSON presenting the candidate.

TRINITY COLLEGE, Hartford, appears to be going on with great prosperity. The annual commencement took place on Thursday the 27th ult. On Wednesday, the House of Convocation was addressed by the Rt. Rev. the Bishop of VERMONT, his subject being, "The Evidence of the Last Times." The Address is said to have been marked with decided ability. On the evening of the same day, Professor HITCHCOCK of Bowdoin College made an Oration to the Phi Beta Kappa Society, on the subject of "American Nationality," which, says the *Calendar*, "was discussed in an able and interesting manner, showing the various elements of our population and means of operation, all tending, under GOD, to the predominance of the Anglo Saxon race, and the establishment of the Protestant religion."

What was done on Thursday is shown by the following, where the reader will see, if he stay to count them, that no less than *thirty-one* young gentlemen graduated:

Bachelors in Course.—J. R. Bird, Wm. J. Boardman, J. M. Dick, G. A. Easton, Rufus Emery, H. T. Gregory, David Gregg, Samuel Hall, J. M. Hicks, H. B. Hitchings, J. D. Hewett, W. A. Hitchcock, J. H. Hodges, G. D. Johnson, DeW. C. Jones, J. H. Jones, Jr., J. H. Lamon, C. S. Leffingwell, J. F. Mines, J. M. Peck, Octavius Perinchief, J. A. Robertson, C. B. Smith, John Scarborough, Townsend Scudder, J. H. Williams, J. R. Williams, J. G. White, W. S. Yerger, S. M. Sargent, J. G. Armstrong.

Masters in Course.—Edward Anthon, John Brainard, Wm. L. Bostwick, D. G. Crosby, A. G. Cummins, J. D. Ferguson, J. W. Hazlehurst, C. J. Hoadly, C. F. Hoffman, Geo. A. Hickox, C. C. Palmer, H. C. Paxon, T. D. Reid, Geo. D. Sargent, C. E. Terry, G. C. Easton, R. H. Steele, C. C. Van Zandt, Wm. H. Woodbridge, Wm. K. Douglass of Yale College, John Townsend of Union College, Robert Blenkison of Christ College, Cambridge, England, and Edward A. Washburn of Harvard College.

Honorary Masters.—Francis E. Lawrence, Charles DeWolf Brownell, Samuel Farmar Jarvis.

Masters ad eundem.—The Rev. Wm. S. Child of Brown University, the Rev. Wm. R. Johnson of Wesleyan University, and the Rev. J. A. Spencer of Columbia College.

Doctors in Divinity.—The Rev. Henry Caswall, England, the Rev. Frederick J. Goodwin of Middletown, and the Rev. E. E. Beardsley of New Haven.

New York.—On Monday the 31st ult., the Rt. Rev. the Provisional Bishop held a special ordination in St. Mary's church, Manhattanville, and admitted Mr. ROBERT T. PEARSON, late a Methodist preacher, to the Order of Deacons.

On Sunday the 16th, he confirmed *sixteen* persons at the Mission church in Astor Place; and on Sunday the 30th, *twenty-two* for the parish of St. John the Evangelist, in Bleecker street.

Western New York.—Between the 25th and 30th ult., inclusive, Bishop DE LANCEY confirmed as follows: St. Paul's, Aurora, *four;* St. John's, Ithica, *nine;* in the Methodist chapel at Caroline, *four;* St. John's, Speedville, *four;* St. Paul's, Owego, *five;* Trinity, Elmira, *eleven:* in all, 37.

Handsome new church edifices are in progress at Binghampton, Waverly, Corning, and Havana, and are expected to be ready for consecration in the fall.

New Jersey.—The Rev. WILLIAM HERBERT NORRIS has been received on letters dimissory from the Diocese of Pennsylvania, and is Missionary at Woodbury.

The Rev. H. HASTINGS WELD has been received on letters dimissory from the Diocese of Pennsylvania, and is rector-elect of Trinity church, Moorestown.

The Rev. EDWARD ABRAHAM FOGGO, Deacon, has been received on letters dimissory from the Diocese of New York, and is rector-elect of Christ church, Bordentown.

Pennsylvania.—Our learned contemporary, the *Episcopal Recorder*, has a great talent at folly, and, what is to be specially noted, its folly is owing in great part to its ill temper. An endowment!

Maryland.—The eighth annual commencement of St. James' College took place on Thursday the 27th ult. Besides the Bishop of the Diocese, there was present a large number of clerical and lay visitors, and of the graduates of previous years. The day previous, the Rev. A. CLEVELAND COXE, of Baltimore, addressed the Literary Societies.

At the Commencement, the Graduating Class of the year received the appropriate honours, nine being admitted Bachelors in Arts, and one receiving a "Certificate of Scholarship." J. THORNE CLARKSON, SAMUEL J. DONALDSON, HALL HARRISON, THOS. H. OLIVER and CHAS. H. WYATT, (all of Maryland;) FRANCIS M. MCIVER and J. WITHERSPOON WILLIAMS, of South Carolina; HENRY N. SKINNER, of North Carolina, and WM. E. MERRILL, of Wisconsin, were admitted B. A.; and JOHN H. WILLIAMS, of Maryland, received a "Certificate of a partial Course."

Seven of the graduates of 1851 were admitted Masters in Arts, five of them being present and receiving their second degree in person, viz.: the Rev. E. A. COLBURN, the Rev. J. H. COIT, M. S. V. HEARD, ED. G. HAYWOOD, Esq., and GEORGE A. HANSON, Esq.; and Cadet FREDERICK L. CHILDS and DANIEL CLARKE, (absent.) The Master's degree *(honoris ergo)* was given to HERMAN VESTRIS, Instructor in Modern Languages in the College, and to Dr. FRANCIS LLOYD, of Kentucky; and the same degree, *(ad eundem)* to Dr. L. H. STEINER, M.A., of Marshall College, Pennsylvania.

The degree of Bachelor in Divinity was conferred on the Rev. CLELAND K. NELSON, of Annapolis, Md., and the degree of Doctor in Divinity on the Rev. Professor MAHAN, of the General Theological Seminary.

THE CHURCH ABROAD.

England.—The Convocation of the Province of Canterbury have had another session, have received and adopted reports of committees, have passed resolutions, have held discussions, have cut out a good supply of work for some future session, and have separated, without setting England on fire, or getting set on fire themselves! In fact there was just no friction whatsoever in their proceedings. The Bishop of WINCHESTER indeed undertook to oil some of the gudgeons with sand, but his sand was so very dry that it did not stick at all; and no screeching or inflammation was generated in the sockets thereby. Lord JOHN RUSSELL, it is well known, for he takes no pains to hide it, has a thorough contempt for the Church; and the good Bishop, it is to be presumed, is too grateful for the favours of Lord JOHN to be willing that the Church should do any thing to impair the feeling so long and so lovingly cherished by his lordship's "early piety."

The session aforesaid took place on Thursday the 20th of July, the Upper House sitting in the Bounty-office, and the Archbishop of CANTERBURY presiding. The rareness of the occasion would give great interest to the proceedings, even if they were not, as they truly are, of the highest importance in themselves. We shall therefore endeavour to make a pretty full and careful report of them.

First in order came the report, presented by the Bishop of LONDON, from the Committee appointed to consider and report "whether any, and, if so, what reforms in the Constitution of Convocation are expedient, to enable it to treat, with the fuller confidence of the Church, of such matters as may be submitted to its deliberations." The following is the main body of their Report:

I. In the constitution of the Upper House, consisting of the archbishop and bishops of the province, we suggest no alteration.

II. We suggest no alteration as to the seats of the deans and archdeacons in Convocation; but suggest that the proctors for the cathedral and collegiate chapters should be elected by the chapters, including the non-residentiary and the honorary canons.

III. We deem it expedient that henceforth there should be a proctor for the clergy of every archdeaconry, to be elected by the clergy of that archdeaconry.

IV. That all beneficed clergy, and all curates and chaplains, being in priest's orders, and being licensed by the bishop of the diocese, should have a right to vote at the election of a proctor for the clergy of the archdeaconry.

V. That when the right of electing proctors shall be co-extensive with the archdeaconries, the archdeacon or his official should preside at the election, and possess the ordinary powers of a returning officer.

VI. Having thus made our suggestions as to the constitution of Convocation, we proceed to make certain recommendations concerning the due working of the body, which we cannot exclude from our consideration of the subject committed to us. They relate to points affecting the conduct of business in each house of Convocation separately, or of the two houses jointly, which at various times have come practically into question; and the leaving which unsettled may at any time disturb the orderly course of business. As to these, we think it of the utmost moment to adhere as closely as possible to the best precedents, and to suggest for the future conduct of the Convocation such rules as shall be most in accordance with them. The first, and so far as regards the Upper House, the most important of these points concerns the power of the president in the conduct and close of its deliberations, and may be summed up in the four following questions:

1. Has the president the power to refuse to submit to the Upper House any propositions made by one or more of its members?

2. Has the president a casting vote in case of an equality of votes upon any question submitted to the Upper House?

3. Has the president a final negative upon all bills which have passed the two houses?

4. Has the president the power of proroguing Convocation against the wishes of his brethren?

As to the second and third of these questions, we think that there are precedents which clearly show that the president does possess these powers.

As to the first and fourth, the precedents appear to us not to be decisive; and therefore, without attempting to settle the question of abstract right herein, we would venture to suggest, first, that it would be more expedient that the president should not be at liberty to refuse to submit to the Upper House propositions made by any of its members; and secondly, that it would be expedient that whilst the archbishop should possess, as he does at present, when authorized by the royal writ, the absolute power of prorogation, he should in ordinary prorogations act with the consent of his brethren.

VII. As the the questions which concern the conduct of business in the Lower House, and the joint action of the two houses, the members of the committee appointed by the Lower House, have, at our request, drawn from precedents a series of statements, which we think might be adopted and declared as rules for the proceedings of Convocation, viz.:

1. That the Lower House should claim no right to adjudicate in disputed elections of proctors, but should be held to be competent to institute inquiries into any disputes or alleged irregularities respecting them, with the view of representing the result of such inquiries to the president, with whom the right of adjudication rests.

2. That only those members of the Lower House who are so in virtue of their office should be held capable of appointing proxies; and that the president is the sole judge of the validity of such appointments. That not more than one such proxy should be held by the same member, and that members of the Lower House alone should be capable of holding them.

3. That the Lower House should be held to possess the right of presenting to the Upper House through their Prolocutor, in the form denominated articuli cleri, any gravamina, or reformanda, which may come under their notice, and which they think ought to be remedied or reformed; and that members of the house should be held to possess a similar right of presenting to the Upper House, through the Prolocutor, their own special gravamina or reformanda, when not included in such articles of the clergy.

4. That the Lower House should be held to possess the right of appointing committees of its own members for its own purposes, and of giving such instructions to them as it may think necessary; and that as the deliberations of such committees are entirely confined to the regulation of the affairs of the Lower House, and to the preparation of the business before them, it should not be necessary to request the sanction of the president to the appointment of such committees, or his approval of the names of those who are appointed to serve upon them.

5. That the Lower House should not be held to possess the right of declining to enter upon the consideration of business committed to it by the Upper House, nor of refusing to appoint committees when required by the president to do so.

6. That the Lower House should not be held to possess the right of entering upon the consideration, with a view to a synodal act, of business not previously committed to them by the Upper House; but that they should be held to have the right of suggesting the consideration of such business to the Upper House by way of petition or address.

7. That the President, through the Prolocutor, should be held to have the power to direct the Lower House not only to consider any subject committed to it, but also to appoint a committee of its members for that purpose; that he should be held to have the power to require the Lower House to appoint a certain number of its members to meet a certain number of members of the Upper House, either for joint deliberation upon any subject or by way of conference; and further to require, as was usually the case, the names of those so appointed to be returned to him for his approval; and that, as has been usual in such cases, the Prolocutor, as soon as he has received the instructions of the President, should proceed to nominate the members of such committee, without asking for the previous leave of the house to do so, but that the names so nominated should be submitted to the house for its approval.

That all committees of the two houses, when they meet together, unless for conference merely, should meet upon equal terms, and that the resul[illegible]eir joint deliberations should in all cases be rep[illegible] to Convocation.

8. That the Lower House should be held to have no right to continue its debates after the schedule of prorogation has been read to the house, or after the fact of its having been read in the Upper House has been announced by the Prolocutor; but that, in conformity with the ancient precedent, the Prolocutor may exercise a discretion in deferring the announcement of the prorogation to a later period of the day; unless it shall have been declared by the president that the prorogation is immediate.

Finally, we report, that we believe that the modifications we have suggested in the constitution of Convocation would make it more perfectly represent the clergy of the province; that the proposed increase in the number and the more direct election of the proctors of the parochial clergy are due to their increased numbers and intelligence; and that the rules which we have proposed would, with the blessing of Almighty GOD, secure its orderly and harmonious deliberation on such matters as her Majesty may be pleased to submit to it for consideration.

The Bishop of OXFORD seconded the adoption of the Report, and thought the better way would be to receive it and place it on the records of the House, leaving the various matters suggested by it to be taken into consideration at some future time. That the Committee had not meddled with the question of making the laity a part of the body: this was because they thought the subject did not fall within their commission, not because the claims of the laity were trifling. Moreover, a royal license would be required for their entering on the matter, and they did not wish the House to have recourse to any body external to itself. That the most perfect harmony and unanimity had marked the deliberations of the Committee; which should be noticed as showing the spirit of cordiality and mutual confidence which now pervaded the different orders of the Church,—so unlike the state of things at the time when the unhappy dissensions of the body led to its being prevented from going on with the business which had so long been committed to it.

The Bishop of LINCOLN thought the Report defective in that, while defining who should be electors of proctors, it did not define what persons should be eligible. He hoped it would be clearly understood that the question of admitting the laity was not dropped, but merely postponed, by the Committee. He was disappointed that the matter had not been taken up. That, if it were decided not to make any change of the kind, the result would be a loss of public confidence in the body. If, however, it were understood that the changes proposed were to the intent that the body might the better deliberate on its own organization, then perhaps that other question had been fitly postponed.

The Bishop of LONDON called attention to the following passage of the report, not included in the portion we have given above:

> They have therefore not entered upon the questions whether the Convocations of the two provinces of Canterbury and York could be brought to deliberate together; nor whether, or under what limitations, and through what machinery, a representation of the lay members of the Church could be brought into deliberation with the clergy, though these two questions are, in their judgment, of the very highest importance. They believe that these questions may be more profitably discussed hereafter in Convocation of the clergy, when such reforms as it may be deemed expedient to adopt shall have been effected in its constitution.

The Bishop of LONDON said, that by thus assigning a reason for not entering on the subject now, the Committee pledged themselves in effect to consider hereafter. That the first thing was to make the body a fair representation of the clergy; which being done, it would then be a most important question what part the laity should bear in the proceedings of Convocation; and that none estimated the importance of that question more highly than himself.

The Bishop of LINCOLN was glad to have drawn forth this declaration, and on that understanding did not object to the adoption of the Report.

The Bishop of WINCHESTER, while assenting to the reception of the Report, wished to guard himself against being supposed to have changed his mind at all as to the meeting of Convocation for business. That since they last met nothing had occurred to shake the opinion he then held, or to give him the least hope that a renewal of synodal action would be entertained by the country at large. That any attempt to do so would be a signal for more dissention and alarm than had prevailed even during the last ten years; and he could not consent to be a party to a state of things that would be so fatal to the interests of the Church. That, notwithstanding the harmony that had marked the deliberations of the Committee, still he was satisfied that when the questions referred to were brought before Convocation, whether entertained by them or not, would be a great cause of dissention. Therefore he would take no step towards the meeting of the body for business.

The question was then put, and the Report received.

The Report was then presented from the Committee appointed on the question, "whether the great increase and present condition of the population do not make some, and, if so, what, adaptations of the Church's rules needful to enable her to meet their spiritual necessities." The Report is as follows:

That some modification of the Church's rules is needful to enable her adequately to minister to the spiritual necessities of the people of this land; and that these modifications may most properly be considered with reference—

1. To her services, and
2. To the ministerial agency which she now employs.

As to the first of these, we think it of the utmost importance, in the present state of the Church, that the services, as now ordered in the Book of Common Prayer, should be preserved entire and unaltered; but we are of opinion that the length of the morning service on Sundays and holidays, especially when the Holy Communion is administered to a large body of communicants, renders it desirable to allow of its being divided into different services, and used at various hours. We therefore think it would be expedient that, at the request of the incumbent, or, in his absence, of the licensed curate of any parish or district, the bishop of the diocese should be empowered to authorize, so long as he shall deem fit, a division of the present morning service; so that either the order for the administration of the Holy Communion, or the order for daily Morning Prayer, may be used as a separate service; provided that the whole morning service, including the Litany when appointed to be read, be used either in one or two services in the course of the morning; a sermon being preached at either or both services.

As to the order for evening prayer on Sunday, we see no need of suggesting any alteration, except when it is used in the same church both on the afternoon and evening of the same day. In that case, we think it would be expedient, 1st, that a new table of proper lessons should be authorized, which might be substituted in the evening prayer for those already read in the afternoon service; or, 2dly, that at the discretion of the parish priest, with the consent of the bishop, a substitution should be allowed, either in the afternoon or evening, of one of the occasional services hereafter mentioned, provided that the order for evening prayer be always used either in the afternoon or evening.

We would suggest that in the present state of our population the Church would be better able to minister to their wants if some well-considered relaxations of the absolute strictness of her services, as prescribed by the Act of Uniformity, were admitted by authority; and we would enumerate the following as some which might be usefully adopted:

First, we would suggest that a shorter order for daily prayer might be compiled from the Book of Common Prayer, with a prescribed lesson or lessons of Holy Scripture, which might be used instead of the present order for daily morning and evening prayer, on other days than Sundays and holidays, in parishes where the incumbent shall have satisfied the bishop of the diocese that it might be advantageously adopted.

Secondly, we would suggest that various occasional services might be formed from the Book of Common Prayer, for use in the Church with the permission of the bishop, on week days, and in addition to the prescribed services on Sundays.

We would specify the following as examples of such services:

I. The Litany, with a Scripture lesson, psalmody, holy baptism, churching of women, sermon, or chatechising, or with any of them.

II. A short selection of collects, with the LORD's Prayer and psalmody, to precede or follow a sermon or catechising.

III. A service, with sermon or lecture, preparatory to the administration of the Holy Communion.

IV. A thanksgiving service, containing the *Venite, Te Deum*, psalmody, collects, the LORD's Prayer, a Scripture lesson, and the General Thanksgiving, with or without a sermon.

V. Services for the deprecation or removal of GOD's judgments: one formed of collects, the LORD's Prayer, penitential psalms, and a Scripture lesson; another, consisting of the Litany, with penitential psalms, and a Scripture lesson; either of such services with or without a sermon.

VI. A service for imploring the blessing of GOD on Church missions, with or without a sermon.

VII. A service for children.

Further, we think it would be expedient that the bishop should be empowered to authorize the use of the order for the administration of the Holy Communion as a separate service, on any day of the week; and that he should be authorized to allow, on special occasions, the substitution of other chapters of the Old and New Testament respectively, for the first and second lessons appointed for the day. For one special occasion, viz., Ash Wednesday, we would recommend the appointment of proper lessons. Besides the adoption of these occasional services, framed from the Book of Common Prayer, we think it desirable that a collection of psalms and hymns, to be used in churches, should be put forth by authority.

Further, we think it desirable that a form should be authorized "for admitting converts from the Church of Rome, and such others as shall renounce their errors, and for restoring such as have relapsed;" and we are of opinion that the form prepared by the Upper House of Convocation in 1714 would, with a few alterations, be proper for this purpose.

Our attention has been invited to certain portions of our existing services, and to certain orders in our canons, which are thought to interfere with that enlarged action of the Church, the means of promoting which we were appointed to consider.

As to the first of these, the only one on which we would now remark respects the third exhortation, following the prayer of the Church Militant, in the order of the administration of the Holy Communion. Concerning this exhortation it was suggested to us that, being read, as it now is, after the withdrawal of all save those who have resolved at that time to communicate, and who must be supposed to have already examined themselves, and after such examination to be now drawing near "to eat of that bread and to drink of that cup," the stronger expressions it contains as to the danger of an unworthy receiving are unseasonable, and are found in practice to disturb the minds of some of those who remain to communicate. These objections would, in our judgment, be in a great degree removed if this address were read, as the exhortations which precede it are ordered to be read, at the conclusion of the sermon to the whole congregation, rather than after the prayer for the Church Militant. Having regard to the place of this exhortation, after the two which immediately precede it, and which are distinctly ordered to be read at the close of the sermon, and to its tenor as applicable to the whole congregation, consisting of those who have, or have not, yet resolved to remain and communicate, rather than to those who have already begun to take part in the communion office, there does not appear to be so distinct a settlement of the place in the service at which this exhortation must be read as to prove that it may not be read immediately after the sermon, and before, instead of after, the prayer for the Church Militant, when the Holy Communion is administered.

An order in the canons bearing on our services, which was brought under our notice as containing rules which tend to cramp the Church's expansive power, by interposing hindrances to the more general use of her offices, was the prohibition, contained in the 29th Canon, of parents standing as sponsors for their own children. As to this, whilst we thankfully recognise the great benefits which arise from engaging other fit persons, where they may be had, to undertake the charitable office of sponsors, we are of opinion that the main reasons which appear to us to have induced the Church of England to prohibit parents acting as sponsors for their own children no longer exist; and having regard to the difficulty now often found, especially by the poor, in obtaining fit sponsors for their children, we think that a relaxation of this prohibition is desirable.

As to the second head of our inquiry—namely, whether any, and, if so, what modification of the Church's present agency is needful to enable her more perfectly to discharge her spiritual functions—we would express our opinion,

I. That some additional agency is necessary to enable the Church, especially in large and populous parishes, to fulfil her LORD's command to preach the Gospel to every creature.

II. That some of the present needs of the Church might be supplied by more general and systematic co-operation of the laity in works of Christian charity; in visiting and instructing the sick, poor, and ignorant; in exhorting the careless; in teaching children and adults in schools; in collecting funds for the extension of the Church at home and abroad; and in all other labours of Christian love which can, consistently with the rules of the Church, be performed by laymen; that such works must be undertaken and conducted under the superintendence of the parochial clergy, and should bear in marked features the character of being lay assistance rendered to the ministers of CHRIST in their proper work, and should be conducted with the especial aim of bringing souls under the direct action of that ministry.

III. That, besides this more general and systematic agency of the laity of the Church, as parochial district visitors, and the like, some extension of the ministry is greatly needed amongst us.

We are of opinion that this need might in some measure be supplied, if the bishops should be willing, in such cases as to them might seem meet, to admit to the order of deacons literate persons, and those who had not attained the same proficiency in the classical languages as is now required in candidates for the office of a deacon.

Provided that, in all such special cases, the Bishop be satisfied as to the moral character and religious life of the candidates; as to the soundness of their doctrine; their knowledge of the Holy Scriptures, and of the articles and offices of the Church; and their possessing a peculiar gift for imparting religious instruction. Provided further, that all persons who have been admitted deacons upon these terms shall be strictly confined to the discharge of the duties of the diaconate as defined in the ordinal of the English Church; shall be incapable of filling a sole cure; and shall not be admissible to the office of priest until they shall have served five years at least in the lower office, and have made themselves acquainted with the branches of learning now usually required of candidates for the priesthood; and that these conditions be stated in their letters of deacon's orders.

Further, we are of opinion that various means might be adopted to render more effectual the exercise of the Church's missionary office towards our home population.

It is deeply to be deplored that there are at present large numbers of the poorer population, especially in our great towns, who are habitually absent from the public worship of GOD, and live with little or no sense of true religion; and new and increased efforts are urgently required to give them a saving knowledge of the Gospel, and shelter them within the fold of the Church. For this work there is need of men specially fitted for and devoted to direct missionary operations at home. We would therefore suggest the placing in the midst of such a population clergymen who might, with a view to economy, Christian fellowship, and united prayers and action, live together, minister in one central church, and, with due regard to ecclesiastical rule and authority, might labour around it in preaching, exhorting, visiting the sick and poor in their own houses, and superintending schools. We think it would be desirable that men possessed of needful gifts for this work should be especially encouraged to undertake it for a time, and be recognized as having a special claim for preferment out of public patronage in less laborious spheres after a term of service.

Further, we think that good would result if those who were gained by these means as converts were associated together in closer religious fellowship and action than has been common amongst us. Such converts, we believe, would thus be themselves built up in the true faith, would become an attraction and shelter to others, and would, under GOD's blessing, spread around them in their homes, and amongst their companions, a saving knowledge of CHRIST and of His Gospel.

We believe, further, that the due action of the Church's missionary office amongst the home population would be promoted, if a body of clergy were organised for the special work of preaching and exhorting, under the Bishop's sanction, throughout his diocese. Such clergy might most properly be connected with the cathedral church, and might be licensed by the Bishop for temporary service in parishes where their presence was desired by the parochial clergy. We believe that such an institution would be of great service in parishes of unmanageable size, in those which might have been injured by past ministerial neglect, by the action of demoralizing influences, or by the inculcation of Roman or other error; and lastly, that it would tend, in a beneficial manner, to supply wants arising from such inequalities in ministerial gifts as must be found in so numerous a body as the English clergy.

In conclusion, we are of opinion that, inasmuch as the efficiency of the Church depends mainly on the adequate discharge of the duties of the episcopal office; and as it was the design of our reformers to erect a large number of additional sees; and as the population of England and Wales has since their time been multiplied nearly five-fold—while the episcopate has received scarce-

(Continued on page 188.)

COMMUNICATIONS.

For The Churchman.

A SUMMER THOUGHT.

On hill-side, green, in copse, and dewy glade,
Tripped o'er by elfin feet, ye are upspringing,
O! myriad flowers—laughing in light and shade
Adown the dells, or where blue streams are singing,
Ye dot the mossy banks—'mid wood-paths wild
As vestals meek ye dwell, no mortal eye
Drinking your beauty, but the quiet sky,
And the lone stars o'erwatching. Sad and mild
The pansy lifts its head from off the sod
In the low churchyard—looking unto God
With its meek eyes, like pale and sorrowing Faith;
And so unto mine ear, by fancy given,
Each blossom an articulate language hath,
Telling of fairer flowers, that bloom for aye in Heaven.

The queenly rose—she bendeth in her pride,
Alone unto the summer wind's caress,
Swaying the tender buds, which, by her side
Close folded, hide their future loveliness
Each in its soft and modest emerald dress,
With a red lip half parted; yet for me
The little violet which my fingers press
Hath a more touching spell of sanctity,
A something undefined, a purity,
Methinks, which other flowers can never boast;
And when I ask my heart wherein doth lie
This hidden spell, it whispers me, the lost,
The lovely and the loved, by memory yet
Are linked unto the dew-gemmed violet.

I knew a gentle girl, whose soft blue eye
Matched the young floweret in its azure hue:
I may not paint her sweet simplicity,
Or speak the value of a heart so true.
Too pure for earth, she passed serene away,
In her life's summer, fading day by day,
As fade the flowers. Friends came with offerings meet,
But all she asked was still a fresh bouquet
Of early violets, such as told of sweet
Green paths in woods, and places far away,
Where she had roamed in childhood, and to me,
For the sweet sake of one I loved so well,
Most dear must the young violet ever be,
Breathing of her last look, and mute farewell.

New York, June, 1854. M. N. M.

For The Churchman.

LINES

Suggested by the Bust of the Rev. Dr. Croswell in the Church of the Advent, Boston, Mass.

O Croswell! suddenly thou wentest hence,
From thy earth-work to thine inheritance:
Speak! *art* thou with us *now?* The chisel'd stone,
While it proclaims thy soul to Eden flown,
Yet holds thy fleshly features true to life.
Yes; thou *art* with us *now!* In our prayer-strife
To save our souls, thou lookest calmly on;
Thy lips, though marble, seem to join our song;
And when at sacrament we humbly kneel,
And to the merits of Christ's cross appeal—
It may be fancy—but it seemeth to us then,
That, often as we take the Food, thou say'st Amen!

Boston, Mass., July, 1854. A. M.

For The Churchman.

FARTHER CONSIDERATIONS TOUCHING MAN'S DUTY RESULTING FROM GOD'S REVEALED PURPOSE IN THE ESTABLISHMENT OF HIS CHURCH.

A fundamental error, of no small prevalence among Christians, and seriously interfering with sound evangelical faith and piety, is the idea that the subject of the Church is one of inferior importance. It is said, Let a man have inward experience, and inward assurance, of a certain kind, and it matters not to what Church he belongs, or whether he belongs to any; that the true power of godliness can effectually exist in the heart of that man who is indifferent to its form; and that a man may be justified with God by a faith which practically ignores the commandments and ordinances of the Lord, as far at least as these relate to the outward duties of religion. The hostility of such views to the Gospel, is a sin which the Gospel's jealous God has visited by tremendous inflictions of their natural results—false doctrine, heresy, schism, worldliness, and infidelity.

The true Bible-Christian receives with meekness and faith the revealed truth that God has been pleased to make His Church, as comprising the connection established by Himself between the outward and visible and the inward and spiritual in religion, an essential part of His Gospel, so that without a man's scriptural recognition of it, and adoption of it as a regulator, under Christ, of his religious principles and duties, he can have neither the true faith, nor the true personal piety, essential to genuine evangelical holiness.

Such a Christian, therefore, when he makes the Church the subject of his studies, reflections, and meditations, does so as in reference to a topic intimately connected with all that relates to his God and Saviour, and to the welfare, in time and eternity, of his own soul.

It is, indeed, a mournful fact that the subject of the Church has been sadly and wickedly abused by the pride and worldliness and sinfulness of the carnal mind. But what subject, however holy, has not been? The most precious doctrines, and sublimest mysteries, of our faith, have been: prayer has been: alms-giving has been: penitence has been: profession of faith has been: religious feelings and sensibilities have been: the worst of hearts have bent to uncharitable, immoral, and impious purposes, the most plausible appearances of jealous regard for Christian purity and sanctity. What then? Must every outward expression of piety be scouted, or denounced, or underrated, because unworthy men have had recourse to them for their own unworthy purposes? Surely not. "Let God be true, but every man a liar." The good Christian will not think the less of the faith of the Gospel, the Church of the Gospel, the piety of the Gospel, the morality of the Gospel, because they have all been travestied by men, and thus distorted and abused, been made subservient to evil rather than to good. There have been indeed corruptions and abuses of the Church, and counterfeits of the Church. But what are these to him who loves our Lord Jesus Christ in sincerity, and whose mind has been enlightened to know, and his heart sanctified to love, the truth as it is in Him? The faith of Christ, *His* Church, *His* system of piety and morality, will be dear to the true Christian, all opposition to them manfully resisted, and all abuses, corruptions, and counterfeits of them, thrust aside; and themselves, for *His* sake, and for the sake of the great, precious, and eternal interests connected with them, received and adopted as the rule of character and heart and life.

The good Christian, therefore, turns his mind to the subject of the Church as to one which demands all the reverent consideration, and all the holy interest, which can appertain to whatever concerns the honour and glory of his God and Saviour, and the sanctification and salvation of his own soul. It is very evident to him, on diligent reading of "Holy Scripture and ancient authors," that Christ established *a* Church, not *Churches*, except as this last term may apply to *local* sections of the Church. These were called Churches as part of the *one Church;* but it never was thought of, in the times of the purity of the Gospel, that there was more than one Church in one place.

To bring the subject home: *The* Church of Christ, which had before been established in Jerusalem, Antioch, and perhaps Rome, was established, while Apostles were yet living, and probably by one of them, in Britain. This, then, was, of course, that Church to which it was the sacred duty of the Britons to look for securing to themselves those great and precious blessings of the Gospel which the Bible teaches us are to be had through faithful and devout union and communion with the Church of Christ. In process of time, the greater part of the country was invaded and peopled by pagans, in consequence of which, the small remaining Church was driven to a secluded part of the Island, where it could exist in safety. By the blessing of God, circumstances at length presented a favourable opportunity for introducing the Gospel among the heathen invaders. This led to the establishment, within the jurisdiction of one of their kings, of a Church, with a ministry deriving its authority from an Eastern branch of the Church organized by the Apostles. The incongruity of having two independent Churches in the same country—a thing contrary to those great principles of organization which the Church derived from Christ and His Apostles, and which were incorporated into the ancient catholic canons—was at last removed by the union of these two British Churches into the one Church of England, which has continued to our day.

The ancient catholic canons above referred to, not only enforced the principle that there could be but one Church in one country: they also strongly set forth, as another application of the same principle, that no Bishop had right of jurisdiction beyond his own Diocese. This is a point on which the Church of Rome made its earliest demonstrations of that treachery to catholic principles—it was indeed the prolific source of the *growing* and *ramifying* treachery to catholic principles—which at length reduced her to the degraded and guilty position, of a professed Christian communion, which no man can join, and with which no man can fraternize, without rebellion against Christ; her terms of communion being such that acquiescence in them necessarily involves violation of Christian duty.

The second British Church, although deriving its spiritual character and authority from the *Eastern* Church, owed its existence to a movement on the part of the Bishop of Rome, held to be the chief prelate of the *Western* Church. At that time, however, the Bishop of Rome's chiefty was a very different thing from what it afterwards became. Indeed, though admitted by the concession and courtesy of other prelates and their sees, to a species of primacy in the Church, yet the then Bishop of Rome, the first and best of the Gregories, himself declares, of such titles as "Sovereign of the Church, Head of the Church, Arch-Pastor, Highest Priest," that they are "names of singularity, elation, vanity, blasphemy;" in this according with his immediate predecessor Pelagius. "I confidently say," says this Pope, "that whoever doth call himself Universal Bishop, or desireth to be so called, doth, in his elation, forerun Antichrist, because he pridingly doth set himself before all others."[*]

The old British Church had kept itself aloof from the concessions made by other Churches in behalf of the primacy of the Bishop of Rome. When, then, Augustine, the first Archbishop of Canterbury, established this new Church, with that degree and kind of connection with the See of Rome which had become common among the European Churches, and the old Bishops of the country declined to unite with him in this, because they regarded it as unsanctioned by Scripture and catholic antiquity, the two parties were thus prevented from union; until, in process of time, the new Church being the most powerful, both from its position at home, and also from its enjoying the favour of the Pope, upon whose office there was a perpetually increasing concentration of both civil and ecclesiastical influence and power; the old Church, yielding to the pressure of circumstances, became willing to unite with the new. There thus was formed the one Church of England; a part of which was the remainder of the old British Church, formed in the Apostles' days, with its ministerial authority continued by regular transmission from that time; and the other part, enjoying the ministerial authority in succession from a missionary episcopate, deriving its office from power handed down from the Apostles, through one of the oriental branches of the primitive Church: which episcopate was sent among people who had supplanted the old Britons, established their own government, and brought back paganism as a substitute for the expelled Church. Each, then, was an original Church in its own territory; each originally formed of its own converts from among the heathen; and each served and governed by a ministry ordained in regular succession from the Apostles. The union of the two was perfected, or nearly so, about the close of the tenth century, some 400 years after the new Church had been established by Augustine, the first Archbishop of Canterbury.

By this time, the assumptions of the Bishop of Rome over the rest of Christendom had greatly increased, aided by a combination of causes, growing out of the coexistence, in individuals and systems, of *spiritual* purposes, designs, and motives, characterized by many of the most depraved affections and passions by which the spirit of man can be governed; with those of a *secular* stamp, marked by reckless tyranny and oppression; and all aided by a perpetually increasing grossness, in the masses of the people, and even among the clergy, of intellectual and moral degradation.

Thus the malign influences of Popery gradually entwined themselves around the Church of England; and the civil and ecclesiastical power which dispirited Christendom allowed to be centred in Popery, brought that Church, more and more, into a state of slavery. Still, it remained the Church of England, the old catholic British Church; and though compelled outwardly to succumb, was yet ever and anon raising its voice of protest against the unrighteous assumptions. At length that Sovereign Providence, Who, ever since the world began, has shown His power, wisdom, and goodness, in guiding agencies and events, however apparently foreign, unsuitable, and incompetent, to the accomplishment of purposes connected with His glory and man's welfare; opened a way for the Church of England to arise, in the exercise of her scriptural and catholic independence, and throw off the galling yoke, and the unchristian corruptions, that had thus enthralled her. Hence the catholic reformation of the sixteenth century; out of which the English branch of the Catholic Church came, freed from the tyranny and the corruptions, whereby the Roman branch had set at defiance the principles and requisitions of Holy Scripture, and and primitive Catholic tradition.

This catholic reformation[†]—it should be remembered with gratitude to God—was completed before the termination of the popish Council of Trent, wrongly called a Catholic Council. This Council put the finishing stroke to the wicked enormities of the Church of Rome; and changed into decided antichristian *substantial action*, with awful curses on all who will not coincide, what had, for ages before, by gradual accumulation, been—antichristian *dogmas* indeed, but—not yet so thoroughly rivetted upon the Church; and not yet so enforced as that assent to them was necessarily required of all its members. From the time, therefore, of the authoritative promulgation and enforcement of the decrees of the Council of Trent, if not before, communion with the Church of Rome became, as it continues, a sin against Christ; inasmuch as it requires, of each communing member, assent and consent, with a curse on others, to doctrines in decided opposition to the Gospel of Christ. Before, however, the Roman Church had reached this climax of guilty infatuation, God, in His merciful providence, had provided, through the English reformation, a communion, restored, in all its spiritual characteristics, to the purity and genuineness of that in which the first disciples "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Deeming the considerations set forth in this article highly important to be connected with preceding ones in the proposed practical improvement of the whole subject, the writer has found himself drawn much beyond their originally contemplated length; and must, therefore, ask the reader's indulgence for a farther postponement. B. T. O.

For The Churchman.

OUR MOTHER CHURCH OF ENGLAND.

BY ONE OF HER SONS.

NO. II.

The unhappy position of our Mother Church of England, dear Horatio, is this—that she is in subjection to the State,—that is, enslaved and oppressed by a power which is at variance with her inherent principles. For the State, be it remembered, is an embodiment of the world; there is involved in it that condition of things which the Church is to oppose, as the antagonist of evil. And although, to quote the words of Sewell, "in this dull, cold, mechanical age, men say that the age of miracles is gone by, that the time is past for spiritual gifts, and the deification of men, and supernatural communication, and all the dreams, as they dare to call them, of the superstitious infancy of the world,—remember that even now the Church is upon the earth, claiming every day, and exercising, the same stupendous (spiritual) power as it exercised in the first ages of Christianity. And though," he adds, "the world has grown old, and faith is waxing faint, and the power of vision is departing, and man's being is sinking down into a dead shell and husk of matter, emptied of the glorious spirit which once seemed to animate and colour it; still before our eyes there is a daily miracle working, and a divine power as strong as at its first appearance, and a body perpetuating the inheritance of a supernatural gift, and a communication open between heaven and earth." All this, indeed, is essential to its character as a Church. If the Church has not all this, then does she present herself before the world under false pretences. She lays claim to the promise of communicating to man the divine nature itself, of bringing down the Deity from heaven and infusing His own Spirit into our souls,—this, Horatio, is what she proclaims, and what she administers, every time her ministers stand by the font, or serve at the altar—a proclamation and an administration too awful and too tremendous in character and in consequences to be a matter of fiction or the subject of pretence. The powers and the doctrines involved therein were none of them invented by herself, but were received, maintained, preserved as a treasure committed to her keeping by other hands, even the hands of Christ's Apostles, exercising the delegated authority of Christ Himself. And is such an institution as this to be placed under the yoke of human caprice, or to be moulded after that fashion of this world "which passeth away!" Surely not.

Yes, my Horatio, our Mother Church of England has this divine charter, she has it from Christ Himself, her Supreme Head. And she has, too, in her organization, all that is necessary to give effect to it. She has all that presiding principle in her constitution which unites the Body of Christ into one organic whole. She has all that inherent authority, which is no arbitrary rule, but the result of that indwelling grace whereby our religious intuitions are matured into the Catholic faith. She has "authority in controversies of faith," an authority which she has not only claimed but practically exerted. She requires all who teach to promulgate her own doctrines, she declares all who reject them to be wickedly in error. She discharges a divine function in thus delivering the testimony of truth to her children. And she does this as well by prescribing those general laws which are to be enforced by her ministers, as by seeing herself to their individual execution,—her function in one case being legislative, in the other judicial. Such is undoubtedly the theory of the Church, as exhibited in her laws and constitution.

Would that we could say this was the practice of our Mother Church, as illustrated by her actions! But, alas, it is not so—the very reverse is, in many respects, most painfully the case. "It would be difficult," says one of her own most eminent divines of the present day, "to find a more glaring contrast than between the prosperity of her apparent state and the misery of her real situation. She claims to be the depository of divine truth, which she has a superhuman commission to deliver; but the worldly power has in reality taken possession of her frame, and gives expression to its will through her organs of utterance. She claims to be the salt of the earth, and she is in reality trodden underfoot of men."[*] All this is but too true. Miserable indeed is her real situation! Still she is our dear Mother. O, then, let us ever pray—

> "May this vex'd Church learn her true panoply,
> And lift above the clouds her tranquil brow!"

And how, you may ask, has it come to pass, that the Church of England—the first and foremost of the Churches of Christendom—is in such a situation? Hear the explanation of the high authority just quoted: "It is the result of changes long in progress; but its consummation was the transference of the right of deciding respecting doctrine from spiritual to civil rulers; from those who possess authority in Christ's spiritual kingdom, to those whom God's providence has invested with natural power. No question of doctrine, however fundamental, can at present come into discussion in any Church Court of England, in which the civil power would not finally interpret, explain, and define the will of God, and require the Church's officers to give effect to its interpretations. And since the legislative powers of the Church are held in abeyance by penal statutes, its whole action is concentrated in that judicial department of which it has been thus despoiled."[*] Such is the recent statement of one of the Church worthies of England, and one of her living dignitaries.

Now this state of things, my Horatio, is, in the very nature of it, wrong—and not only wrong, but iniquitous. It is not merely an injustice, but a profanation. It is an impious intrusion upon sacred functions. It is an unjust interference with that which is a fundamental principle of the Church of Christ. It is the supplanting of a divine by a human authority, in the judgment of what are not human but divine things. And that usurping authority, moreover, is not only an unqualified, but an antagonistic one. The "motive and the cue" to what it does, or much of it, may be said to originate in jealousy, and be directed by antipathy. The State—or, at any rate, the Statesmen—can never be brought to appreciate and reverence the Church, but rather to slight and dread it, if not to hate it. And yet the saying of another of England's eminent scholars and divines is nevertheless true, that "if a statesman cannot submit to the spiritual independence of the Church, all political philosophy is useless."[†] For the theory of moral duty on which it is built, is a scriptural and a divine theory—that very theory, in fact, in conformity with which the Church demands a promise from her members at baptism, that "they will keep God's holy will and commandments, and walk in the same all the days of their life." The Church, then, as the universally accredited witness of God's truth, the authorized promulgator of His will, and the commissioned dispenser of His ordinances, can never be set aside in a Christian kingdom without sapping the very foundations on which a kingdom is built up. "The powers that be are ordained of God." And is it not at the hands of the Church, as God's representative, that this ordination is accomplished? From whom did the Queen of England formally receive her royal insignia but from the Church, through the hands of its Primate? The Archbishop, at the coronation, takes *from the altar* the civil sword, and, presenting it to her Majesty, says: "Receive this kingly sword, brought now from the altar of God, and delivered to you by the hands of us, the Bishops and servants of God: with this sword do justice; protect the holy Church of God."[†] Again, when the Archbishop places the ring on her finger, he reminds her that it is the symbol and signet of her defence of the Church, saying to her: "Receive this ring, the ensign of kingly dignity and defence of the catholic faith."[‡] And again, when investing the sovereign with the badges of kingly power, the Archbishop says: "Receive this imperial robe and orb; and when you see this orb, *set under the cross*, remember that this whole world is subject to the power and empire of Christ our Redeemer—so that no one can reign happily who directs not all his actions according to His laws."[‡] So that it is evident the Church—which, be it remembered, is Christ's Body—called in as she is to confer all this honour, and dignity, and authority, and which does not, in doing so, keep back from the Sovereign, the—it may be unwelcome, yet—solemn truth, that "the whole world is subject to" His power and empire, can never by any right or reason, or, indeed, without a sacrilegious usurpation, and a most awful mockery, be made the tool and creature of the State, instead of being its holy mother, its sanctifier and admonitor.

And in these considerations, my Horatio, and in the facts by which they are sustained, is there not, think you, a solution of much of the difficulty about our royal supremacy? Is it not monstrous, upon the face of it, to say, as some Low Churchmen, in their dread of the Church's influence, do say, that the Sovereign thus endued, thus invested by the Church, is to be thenceforth held over that Church to be *supreme!* Not but that there is *a* supremacy; but it is a supremacy *under* the law, not *over* it—whether it be the law of the land, or the law of the Church. It is a constitutional maxim, indisputable and irrevocable—"The Queen's Majesty hath the chief power in this realm of England and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes do appertain." It is the chief, that is the highest power, that is the chief government. But then it is a power to be exercised under and restrained by law. "Withal," says Hooker, "we must note that this power is termed Supremacy, as being the highest, not simply without exemption of anything; for who doubteth that the king who receiveth it must hold it of and under the laws?"[§] It is no absolute, or arbitrary, or unlimited power, but one restrained and regulated by law, and acting co-ordinately, and sometimes subjectively, with other powers. "It is neither permitted unto prelates nor prince," says Hooker again, "to judge and determine *at his own discretion, but law hath prescribed what both shall do.*"[||] In this is the constitutional principle laid down and acted upon, as Hooker again expresses it—"In devising and discussing of laws, wisdom is especially required; but that which establisheth them is power, even power of dominion, the chiefty (that is, the supremacy,) whereof amongst us resteth in the person of the king."[||] It is a gathering up, as it were, of the majesty of the law into the person and office of the Sovereign, whose representatives are all governors, judges, and magistrates, to give sentence upon and apply them.

Now as respects this law in the Church. In the first place, the Church has her own legislature—Convocation. It is one of her grievances, it is true, that the functions of that legislature should for so long a time have been suspended—usurped, in fact, by the State: still she possesses it by constitutional right, as truly as does the State its Houses of Parliament. Then she has, by the same right, her own Courts of Ecclesiastical Law, as truly as the State has its Courts of Civil Law. Here again there has been deprivation and usurpation; but the *constitutional*, nay, what is infinitely higher, the *divine* right of it all still remains.

It is an awful thing, Horatio, to reflect upon, this deprivation and usurpation of the secular from the spiritual power. For on that solemn occasion already referred to, when the sovereign is consecrated in his high office by the Church, and his investiture with the symbols of power is performed by her hands, an oath to this effect is deliberately sworn at the altar,—"I will maintain and preserve inviolably the settlement of the united Church of England and Ireland, and the doctrine, worship, government, and discipline thereof, as by law established within England and Ireland, and the territories thereunto belonging; and I will preserve unto the bishops and clergy of England and Ireland, and to the Churches there committed to their charge, all such rights and privileges as by law do or shall appertain unto them, or any of them." If words can bind, surely these might be expected to bind the sovereign to protect the Church, as well in its doctrine and worship, as in its government and discipline.

Nor can there be any mistake as to the nature and extent of these rights and privileges of our mother Church of which she has been so scandalously deprived, and her deprival of which is productive of so much hurt to her interests, and those of society. It is a usurpation that is opposed to all law, whether of the State or the Church. This was all settled and defined soon after the Revolution of 1668. "The 2nd of William prescribed," says Bacon in his Ecclesiastical Law, "the just boundaries of the prerogative, *both ecclesiastical and civil*, and established the rights of both prince and people upon the surest and firmest foundation, namely, *the known law of the land.*" And it is "the known law of the land" that the Church has a spiritual jurisdiction of her own, in her own affairs. This was in one instance formally decided a few years subsequent to the passing of the act just referred to, in the reign of Queen Anne, when the whole body of Judges determined that the Church in Convocation had jurisdiction in matters of heresy and heretical opinions; and eight out of the twelve Judges decided that it had power also over the persons of the offenders. Convocation, in fact, not Parliament, has both in theory and practice been recognized by the State as the Church's legislature. Thus the thirty-nine articles are set forth as "Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole clergy, in the Convocation holden at London, &c.;" and in the Royal Declaration prefixed to them, it is declared, that "if any difference arise about the external policy, concerning the injunctions, canons, and other constitutions whatsoever thereto belonging, *the clergy in their Convocation is to order and settle them,*" not the sovereign, not the Privy Council, not the Parliament, but "*the clergy in their Convocation*"—that is the Church herself there represented and the Church herself thus represented, is by the same right and the same law, entitled and empowered, as the aforesaid Royal Declaration expresses it, "to deliberate of, and to do all such things as, being made plain by them and assented to by us, shall concern the settled continuance of the doctrine and discipline of the Church of England now established,"—that is to say, the Church is to do her own work herself, her decisions and enactments requiring the sanction of the sovereign of England, instead of, as formerly, that of a foreign potentate.

All this detail, my Horatio, is but preliminary to that more practical, and, probably, more interesting account of the present state of our mother Church, which shall next be proceeded with. Meanwhile, may we not profitably pray, with good Bishop Mant:

> "Lord, give us faithful hearts to keep
> Thine own appointed fold;
> And with the shepherds of Thy sheep
> Secure communion hold."

R.

Formation of Habits.—The principle of Habit holds a most important place in the moral condition of every man; and it applies equally to any species of conduct, or any train of mental operations, which, by frequent repetition, have become so familiar as not to be accompanied by a recognition of the principles in which they originated. In this manner good habits are continued without any immediate sense of the right principles, by which they were formed; but they arose from a frequent and uniform acting upon these principles and on this is founded the moral approbation which we attach to habits of this description. In the same manner, habits of vice, and habits of inattention to any class of duties, are perpetuated without a sense of the principles and affections which they violate; but this arose from a frequent violation of these principles, and a frequent repulsion of these affections, until they gradually lost their power over the conduct; and in this consists the guilt of habits. Thus, one person acquires habits of benevolence, veracity, and kindness—of minute attention to his various duties—of correct mental discipline—and active direction of his thoughts to all those objects of attention which ought to engage a well-regulated mind. Another sinks into habits of listless vacuity or frivolity of mind—of vicious indulgence and contracted selfishness—of neglect of important duties, disregard to the feelings of others, and total indifference to all those considerations and pursuits which claim the highest regard of every responsible being; and the striking fact is, that, after a certain period, all this may go on without a feeling that aught is wrong either in the moral condition, or the state of mental discipline: such is the power of a moral habit.

The important truth, therefore, is deserving of the deepest and most habitual attention, that character consists in a great measure in habits, and that habits arise out of individual actions, and individual operations of the mind. Hence the importance of carefully weighing every action of our lives, and every train of thought that we encourage in our minds; for we never can determine the effect of a single act, or a single mental process, in giving that influence to the character, or to the moral condition, the result of which shall be decisive and permanent. In the whole history of habits, indeed, we see a wondrous display of that remarkable order of sequences which has been established in our mental constitution, and by which every man becomes, in an important sense, the master of his own moral destiny. For each act of virtue tends to make him more virtuous; and each act of vice gives new strength to an influence within, which will certainly render him more and more vicious.—John Abercrombie.

Liturgical Revision Society.—Our columns have not been so largely occupied during the present as the past year, with discussions upon the revision of the Book of Common Prayer. We have no doubt that some of our readers may have thought that the space devoted to that subject might have been more profitably employed; and indeed intimations to that effect did actually reach us from some quarters. These, however, have had nothing to do with our own silence, or that of our correspondents. The fact is, that public discussion has at length given place to private and confidential deliberation; and the result is the formation of a society to effect that reform which has been so often advocated in this journal. A provisional committee has been formed, a subscription-list opened, and the infant association already possesses a local habitation and a name. It is designated the London Liturgical Revision Society, and its avowed object is to promote a revision of the Book of Common Prayer, in order to bring it into closer conformity with the Word of God and the principles of the Reformation. We do not feel at liberty to enter into any details of the society's programme, so far as it may be said to possess one. The extent of the proposed revision, and the best mode of effecting it, will no doubt be determined, to some extent, by the views of those who may hereafter give in their adhesion to the society. But we have reason to believe that the reforms suggested will neither, from their insignificance on the one hand, or their extreme character on the other, be deemed undeserving the support of earnest Evangelical Churchmen. There can be, for example, but one opinion among those who will take part in the movement as to the propriety of amending the Baptismal Service, of substituting *Presbyter* for *Priest* throughout the Prayer-Book, and of expunging the denunciatory clauses of the Athanasian Creed. There are other points which present equally suitable ground for united action, and which will be seen so soon as the society shall have passed through its provisional stage of existence. We commend the effort to the earnest prayers and warmest sympathies of our readers.—*Christian Times* (Dissenting paper).

Self-love is the greatest of flatterers.

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[*] See quotations from Gregory and Pelagius, in Barrow on the Pope's Supremacy; Supposition V. II. 1. These two Popes reigned from 579 to 604.

[†] The writer thinks it no more than candid to state, that he has here in view the *Anglican*, as distinguished from the *Continental*, reformation. They ought to be distinguished in the Christian's mind, as involving very different principles and operations.

[*] Archdeacon Wilberforce's "Sketch of the History of Erastianism."

[*] Archdeacon Wilberforce's "Sketch of the History of Erastianism."
[†] Sewell.
[†] English Coronation Service.
[‡] Ibid.
[§] Eccl. Polity. Book viii.
[||] Ibid.

MORNING.

Sweet Morn! from countless cups of gold
Thou liftest reverently on high
More incense fine than earth can hold,
To fill the sky.

One interfusion wide of love,
Thine airs and odours moist ascend;
And 'mid the azure depths above,
With light they blend.

The lark, by his own carol blest,
From thy green harbours eager springs;
And his large heart in little breast
Exulting sings.

On lands and seas, in fields and woods,
And cottage roofs and ancient spires,
O Morn! thy gaze creative broods,
While night retires.

Aloft the mountain ridges beam
Above their quiet steeps of gray;
The eastern clouds with glory stream,
And vital day.

By valleys dank, and river's brim,
Through corn-clad fields and wizard groves,
O'er dazzling tracks and hollows dim,
Our spirit roves.

The broad-helmed oak-tree's endless growth,
The mossy stone that crowns the hill,
The violet's breast to gazers loth,
In sunshine thrill.

A joy from hidden paradise
Is rippling down the slimy brooks,
With beauty like the gleams of eyes
In tenderest looks.

Where'er the vision's boundaries glance,
Existence swells with teeming power,
And all illumined earth's expanse
Inhales the hour.

Not sands and rocks, and seas immense,
And vapours thin and halls of air;
Not these alone with kindred glance,
The splendour share.

The fly, his jocund round inweaves,
With choral strain the birds salute
The voiceful flocks, and nothing grieves,
And naught is mute.

In man, O Morn! a loftier good,
With conscious blessing fills the soul;
A life by reason understood,
Which metes the whole.

With healthful pulse and tranquil fire,
Which plays at ease in every limb,
His thoughts unchecked to heaven aspire,
Revealed in him.

To thousand tasks of fruitful hope,
With skill against his toil he bends;
And finds his work's determined scope
Where'er he wends.

From earth, and earthly toil and strife,
To deathless aims his love may rise;
Each dawn may wake to better life,
With purer eyes.

Such grace from Thee, O God! be ours,
Renewed with every morning's ray;
And fresh'ning still with added flowers,
Each future day.

To man is given one primal star,
One day-spring's beam has dawned below;
From Thine our inmost glories are,
With Thine we glow.

Like earth, awake, and warm, and bright,
With joy the spirit moves and burns;
So up to Thee, O Fount of Light!
Our light returns.

—*Hymns of a Hermit.*

FOR THE YOUNG.

THE CHILDREN OF HAZLEWOOD SCHOOL.

ILL CONDUCT AT CHURCH.

Sally May—Will Brown—Ned Sutton.

[CONCLUDED.]

In the evening Ned did not go as usual to the green, where the children used to meet together. The little ones would play quietly, or run about among the bushes; but the bigger boys were too apt to get to noisy games, which disturbed the older persons, who wished to spend their time better. Ned used to be the noisiest of the set; but this evening he sat down in a corner of the room, and said that his head ached. His mother was talking of the bad fever that was going about, and she looked at Ned from time to time. He felt cross; and when little Billy got out of his mother's lap to play with him, he pushed him away. His mother said he had better go to bed. So he went up stairs; and knowing he ought to say his prayers, he knelt down, but repeated them without minding much what he was about. If children have not said their prayers properly when they are well, they will perhaps find it very difficult to begin when they are ill.

When he got into bed he did not fall asleep, but lay tossing about. He thought he had never known such a hot evening. He heard his brothers and sisters playing in the garden, in the dusk, as he had often done after sunset. But now their merry voices seemed to go through his head. And no wonder, for he had the fever coming on; and when he did fall asleep, he had dreams. Sometimes he dreamed of his bad behaviour at church, and of some terrible punishment it had brought on him, but he could not tell what it was.

The next morning his mother was frightened to see him so ill; for sometimes he shivered all over, and begged her to put all his clothes on the bed, as well as the blanket; and then again he kicked everything off, and said he was so hot he could not bear himself. He was always calling for drink, and yet it did not satisfy him.

So the doctor was sent for, who said he had the fever, and ordered him medicine; speaking as if he might have a long and dangerous illness. As he lay in bed, he saw his mother look grave, and heard her contriving how she could move the other children out of that room, for fear they should catch the fever; and though their noise made his head worse, he was frightened at hearing it was thought unsafe for them to be with him.

The next day Ned got worse rather than better. Sometimes, when the fever came on, he did not know where he was, or what was said or done. Sometimes his head got more clear, and he remembered hearing his mother say, "she thought he would never get over it," and he saw her cry.

Though he had been so careless about what had been taught him, Ned knew what it was to die. When he stood up with the other children in school, to be taught about the Creed, he had learnt about "the resurrection of the dead, and the life everlasting." He knew who it was who will "come to judge the quick and the dead." Now he recollected about the day of Judgment, how the good and bad people will be separated: he felt afraid to think of more.

Sometimes he said to himself, "I wonder if mother will take on much, if I die. I wonder if I shall be laid in the churchyard quite close to sister Mary."

Mary was quite a baby when she died. Ned remembered all about it; how cold and still she lay in her little coffin; how they put fresh flowers into it; how, whenever his mother did go to church, she stopped to look at the little grave. He remembered how the ladies from the parsonage came the day the baby died. His mother cried when she told them how it was taken with fits, and then moaned, and fretted, and wasted away, till it died. They comforted her, and said her little girl was gone to a safe place before she could be tempted to sin; and that, as she had taken her to church to be baptized, she might feel sure her little girl belonged to Christ's Church, and would go to heaven. They said, "If she had lived long enough to do wrong—if she had not kept the promise and vow made for her when she was baptized—you would not have had this comfort." When he recollected this, he thought they could not give his mother the same comfort about him. They knew much of his bad behaviour, if not all.

He knew that if he had died as young as the baby, he would have been safe too. For he, too, had been baptized. But he had grown old enough to learn the right way, and had not kept to it. His godfather and godmother were not to blame; they saw that he went to church and to school. As he was not a dull boy, he learned and understood what was taught him. When he said the Catechism, he could explain about the vow made for him at baptism. He was very ready with his answers, when he chose to attend, when there was anything to be got by it. He knew that to "renounce," was "to give up, or have nothing to do with;" but he had not given up his bad ways; he had, in fact, broken every commandment that he was tempted to break.

These were sad and terrible thoughts. He wished to say his prayers, but the fever came on and he did not know where he was, and rambled in his talk—sometimes about being late at school, or losing his book—sometimes about his play, or his brothers and sisters—sometimes calling for his mother. He felt as if she could do him some good, though he did not know what.

The next morning, when his head was clear again, he saw somebody sitting by his bed-side. It was not the gown his mother wore; and raising himself a little (though he was so weak that he fell back directly), he saw it was his eldest sister Susan, whom he used to be very fond of.

Susan had always been a good girl, both at school and at home. When she was fifteen, Mrs. Wilson got a place for her in the next town, where she behaved very well. At this time her mistress was from home, and therefore able to spare her. She was very willing to come to nurse her brother, knowing she ought to do all she could to help her mother. And she was not afraid of the fever, because she was sure it was her duty to come.

Ned wanted to say he was glad to see her; but his tongue was parched, he could not speak. Susan gave him some orange-juice, which had been sent from the parsonage for him; she put the bolster smooth under his head, and the sheet over him, for fear he should take cold, for he had thrown everything off his feverish limbs.

"I am very sorry to find you so ill, Ned," she said. "I am come home to nurse you; I will do all I can for you."

And then she said, "Can you say your prayers?"

"I try, Sukey; but I can't think of them," the poor boy said, and then he began to cry.

Susan told him she would say them; and if he could not speak, he should try to *think* them, instead of speaking them. She told him Mrs. Wilson had lent her a book with a prayer for a sick child; and when the fever was not on him, she would say a little at a time, and he should say it after her.

"But I cannot kneel down. I could have done it at church, but I did not try then. Oh, if I could get to church again, I would not behave as I used to do."

Susan looked sadly but kindly at him, and answered, "It is not your fault *now*, that you cannot kneel. Try to do your best, and I will try to help you, I will pray for you."

And then she put her nice cool hand on his poor hot forehead, and sprinkled it with vinegar.

Ned felt that he ought to be very thankful to God, who had permitted his good kind sister to come to him. And as he lay there day after day, when the fever left him for a time, he tried to say the prayers after Susan. And when Mr. Wilson came, he tried to attend to his prayers, and to his good advice. He tried hard to think of what he told him about being patient, and not cross; and about lying as still as he could without tossing about, which only made him worse.

But it was very difficult to him to remember all this at the right time, much more difficult than if he had tried in earnest to be good when he was well. He told Susan he wanted to think about God and good things, but did not know how.

"Try to remember what you learned about them at school."

Poor Ned had learned and answered questions at school, but as he had not tried to *do* what he had *learned*, it was all gone out of his head. He only said, "Do you think I shall die, Sukey? Does the doctor say I shall die?"

Susan could hardly help crying. She was glad that she heard somebody come slowly and carefully up the dark old stair-case, and put up the latch of the door, for she knew it was Mrs. Wilson's step.

She asked how he was, felt his pulse and his forehead, and inquired of Susan whether he took his physic regularly, and if he had any oranges left. Then she asked if the sheets had been changed lately on his bed, and told Susan she would lend them some clean ones, and that she might come to her house for them. She wished her to get a little air, for fear she should be ill too.

Ned began to fret and cry, and said, "Oh, don't go, Sukey; I want you."

"Sukey must go, my dear," said Mrs. Wilson; "and you must not keep her. You must be patient about it. Your mother is in the room below with the children; she will hear you call, if you want her."

Ned thought he would try to be patient while his sister was away. He hoped it would please God, if he tried in earnest.

"I think, ma'am," said Susan, "he does try now to be good. He knows he has been a bad boy, and is sorry for it."

Mrs. Wilson then told him how he must try to be thankful to God for giving him a kind mother and sister, and other comforts, in his sickness. She said, "I dare say you felt thankful to me for sending you oranges?"

"Oh yes, that I do; and I am sorry, very sorry I have behaved so ill, not minding what you used to say to me."

"Then try to feel the same towards God, who has been so very much kinder to you, though you have not minded His commandments. And, Ned, when you want anything, you call for mother or Sukey, don't you?"

"Oh, ma'am," said Susan, "he is always calling for one of us, whether the fever is on him or not. And, then, if I come and sit quite close to him, where you are sitting now, he is still and quiet for a time."

"Then, Susan," said Mrs. Wilson, "you must remind him, when you can, that we should look up to God when we are suffering, just as we are ready to look to our parents and friends. You know, Susan, that our fondness for our parents comes quite natural to us; remember it is given us to show us how to look up to God. We must trust to Him to do the best for us, just as Ned, when he calls you, feels sure you will do your best to make him comfortable, though he does not know how. And when he feels glad of the oranges, or the vinegar to his head, it should remind him how thankful he ought to be to his Father in heaven, who sends him these comforts by our means. Tell him to think of this when he says, 'Our Father,' and has not strength to say more, even of the Lord's Prayer. But he is not able to bear more talking now. Open the window a little to let the air into the room, and draw the curtain across it to keep the draught from him, and to shade his eyes."

I dare say you wish to know whether Ned Sutton got well of his fever. I am glad to say he did. It would have been sad, indeed, if he had died before he had tried in earnest to mend. Though it would have been a comfort, certainly, to his mother and sister to think that, during his illness, he strove to be patient, and to lie still when he was told, and that he said his prayers as earnestly as he could.

After he had been ill for more than a fortnight, the doctor came one morning and said he was better. He thought the fever had taken a turn. Ned saw his mother and Susan look more cheerful, and he began to hope his life might be spared. This made him feel very glad, and presently he tried to thank God for his hope. He asked Susan to find a prayer in Mr. Wilson's book fit for him to use. That night he slept more quietly, and the next morning he felt that his appetite was coming again.

After a day or two, the doctor said he might try to sit up a little. Susan carried him from his bed,—for though he was ten years old, he was so weak he could not walk better than an infant; and she put him in his brother's little chair, with a blanket wrapped round him. He was now moved into the back room, where his sister slept with some of the other children. He was very glad to get out of that front room, where he lay so long in the fever,—it had seemed to him like many months. There the noise from the road used to make his head worse; and the sun came in so hot at noon, that Susan could not keep it out with the ragged curtain. The flies, too, used to disturb him by buzzing in the window-panes, or settling on his face when he was falling asleep. Instead of this, he could now, from his bed, look through the open window, and hear the birds chirping cheerfully in the tall hedge, which was near enough to shade the room pleasantly; he could watch them hopping among the branches. After a time, too, he could enjoy sitting in his chair at the shady side of the house, while Susan sometimes stood by him with her needle-work in her hand; and he could read a little at a time without making his eyes ache.

The time came for his sister to go away, and this was a great trouble to Ned; but he tried to think how glad he ought to be to have had her so long. The last day she reminded him of what his conduct had been, now he was strong enough to bear being talked to about it; for whilst he was so weak, the least thing made him cry.

"Yes," he answered, "I will think of it always,—and you will see, Sukey. As soon as I can, I shall go to church. I shall behave quite well there; I shall spend all my Sundays quite right. You may be sure of that."

"Take care not to be too sure of yourself," Susan answered; "remember how easy it is to be led away by bad company."

"Oh, you would depend on me, if you knew, Sukey, how frightened I was when I thought I was going to die. Such bad dreams as I had."

"But, Ned, if you do not watch yourself, and pray to God to help you for Jesus Christ's sake, you will never keep steady to your resolutions. Remember what you have learnt, that it is more easy to us to be bad than good,—have not you found that? These things are what all the prayers we use at church and at home teach us. We cannot get on an hour or moment without God's help. If you depend on what you can do without this, your good intentions will fade away, as your bad dreams will. And there is another thing that you ought to think of, now you are getting about again. If you behave ever so well for the time to come, you cannot undo the past time, the time you wasted.

Ned looked very grave and sad.

"Is it not true, Ned? *That* time is gone, and you cannot get it back."

It is true, Sukey, I know. But where is the use in telling me now—I cannot help it now; thinking of it puts me out of heart quite."

"No, you cannot help it, but you can be sorry for it—I think you *are* sorry. I want you to remember, what we are always taught, that our sorrow for sin will not be in vain, if it is only the right sort of sorrow."

"Sorrow for sin!" said Ned, slowly; "ah! those are words the ladies used to keep telling us at school; they told us repenting meant being sorry for our sins, but I never minded much about it then."

"Now you will mind about it, will you not? You will know what repenting means, and then you will get to understand all that is said in the Bible and Prayer-Book about our being forgiven for our Lord Jesus Christ's sake,—about having our sins washed away in His blood, and our souls made clean. These thoughts will make you grave, but they will give you comfort."

Ned sat still some time thinking of this, and Susan was glad to see it.

Mr. Wilson and one of his daughters came to see Susan that evening before she went. They said they should be glad to see and hear of her. Miss Julia brought her a book for a keepsake; it was "Bishop Wilson's Private Thoughts." Ned came to her side to look at it, seeing Susan look very much pleased. It was a very pretty little book, in a purple binding, and her name was written in it.

Mr. Wilson said he hoped when Susan came again, she would find Ned a good boy. His mother said he had been promising over and over again to try to be good, particularly to behave well at church.

"Indeed, sir," she said, "it is a shame to see how some of the children behave there, for all the ladies teach them so much. You do not know it, but there are many boys, aye, and girls too, as bad and worse than our Ned."

"I am afraid, Mrs. Sutton," answered Mr. Wilson, "that what we teach them is often useless, because they have not a good example at home. You must know, that if they see their parents neglect going to church, or when they are there, sitting at their ease, instead of kneeling to join in the prayers—"

Susan could not but know that her mother deserved blame in these things; but as she well understood and tried to practice the fifth commandment, she thought it would not be honouring her mother to listen while her clergyman was reproving her for her faults. So she took Ned by the hand, and said, "Let us run and gather some honeysuckles out of the hedge for Miss Julia."

While they were gone, Mr. Wilson gave Mrs. Sutton much good advice, which she promised to think of. When Susan and Ned came back, Miss Wilson said the honeysuckles were very nice and sweet, with the dew upon them. And Mr. Wilson said, "I hope Ned will remember now, that whatever bad behaviour he may see at church, it will be no excuse for him; and those who are guilty of it, and escape punishment because I do not see and hear it, cannot escape punishment at last. Those whom I do find out and correct for it, will, I hope, have reason to be thankful to me some day.

They wished Susan good-bye, and left the cottage.

In the autumn, Susan came to spend the Sunday at home, and was very anxious (as perhaps you are) to find how Ned was going on. She had reason to be pleased; for by this time he was really improving steadily. Not that he found it easy at first. When he went to church for the first time after his illness, though he did not forget to feel thankful for his recovery, and to watch for all those parts of the service particularly which suited him, as well as to attend throughout, yet he was vexed to find how difficult it was to break through former bad habits. For, of course, every Sunday he had behaved ill made it so much the harder. It was like making a step backwards instead of forwards. If he went into the old corner of the church, the bad behaviour of his former companions took off his attention, though he did not join in it. And when they passed him in the lane going home, they teased and laughed at him, and said his illness had made a girl of him.

All this seemed hard to bear. As he walked by the parsonage gate, he looked so dismal, that Mrs. Wilson and her daughter, who were turning in to their own house, asked him if he was ill.

Ned answered, "No, ma'am; but the boys laugh at me because I won't sit with them at church; and they call me a girl." Which last thing seemed so hard that Ned began to sob.

Mrs. Wilson spoke kindly to him, and explained that he could not for some time expect to have all the pleasure in going to church that other boys had, who had always been steady and regular. If he had never kept company with those idle lads, they would not have noticed him more than his school-fellows who had never joined them in their wicked and careless behaviour. She told him it was well he should be reminded of his former ill conduct, and that he should only try the more to mend.

Ned followed this advice, and by degrees he learned to attend during the whole of the service, and the idle boys left off meddling with him. So every week he felt he was improving a little; and as he tried hard to be good, and never forgot in his prayers to beg for help, I need hardly say that he grew up to be a really good Christian, and to be a great comfort to his kind sister Susan, and to all his family.

Childish Simplicity.—A little girl had a beautiful head of hair, which hung in "clustering curls" down her neck. One hot summer day she went up stairs and cut off all her curls. Coming down she met her mother, who exclaimed with surprise: "Why, Mary! what have you been doing to your hair?" To which she responded, that she had cut it off, and laid it away in her box; but she intended to put it on again to-morrow, as Aunt Nancy did.

ST. THOMAS THE APOSTLE,

AND THE EVANGELIZATION OF INDIA.

Our Lord Jesus Christ, before he ascended into heaven, commanded His Apostles to "go teach all nations;" and we know that in obedience to that command, they "went forth and preached everywhere," having been first miraculously qualified for the task, by the gift of tongues, which at once removed that obstacle which, in after times, has opposed the greatest difficulty in the way of the spread of the Gospel.

Within thirty years of the descent of the Holy Ghost upon the Apostles, St. Paul applies to their labours the words of the Psalmist, "their sound has gone out into all lands, and their words unto the ends of the world," (Rom. x. 18,) meaning, of course, the world as known to the ancients, and implying that they had, even at so early a period, visited all known parts of the globe, with the tidings of salvation through Christ.

Thus far we know from the testimony of Holy Scripture, and the information, short and scanty as it is, sufficiently shows that the Apostles were not content merely with preaching within the bounds of the Roman empire, but that they extended their exertions beyond the limits of civilization, and sought out distant and, hitherto, unexplored regions, in their zeal to gather into the fold of Christ all nations of the earth. We are not, therefore, at liberty coldly to argue against the traditions, which are yet preserved in various countries, respecting this or that apostle, that it is not likely that he should have penetrated so far from the land of Judea; for we have seen that the very terms of their divine commission, and the little which we learn from Scripture of their mode of fulfilling it, would lead us to expect to find traces of the preaching of an apostle among the most remote and obscure nations. Nor is there any dearth of traditions and legendary accounts of this nature; some, no doubt, standing upon very vague and uncertain foundations, which require that we should exercise due caution in receiving them; but at the same time, especially in the present day, it must be confessed, that incredulity is often carried to excess, so that the belief, which would readily be granted to traditionary stories, if they concerned any personages conspicuous in profane history, is unhesitatingly denied to those related by ecclesiastical historians of the Apostles and disciples of our Lord Himself.

If, however, there be ground for doubting whether St. Paul did really ever visit Britain, or even whether St. Peter ever was Bishop of Rome, it is less to be wondered at if, with respect to more distant and less explored countries, such as the vast continent of India, it be matter of dispute whether any, and, if any, who of the Apostles succeeded in the perilous enterprise of conveying thither the glad tidings of the Gospel. From very early times, indeed, India appears to have been known and visited as a place of commerce. The Egyptians, Tyrians, and Phœnicians, the earliest merchants of whom we read, carried on a regular trade with India, following for that purpose very nearly the same route which, of later years, has been adopted for what is termed the overland passage; for they carried their wares across by land from the Mediterranean Sea to their ports on the Red Sea, where they were re-embarked on ships waiting to receive them, and conveyed to the coasts of India. Learned men have long and vainly discussed the question, in what region of the earth the famous ports of Tarshish and Ophir are to be sought, to which the fleets of Solomon resorted in the palmy days of Jewish enterprise; but it seems, at least, as probable that, in quest of their precious merchandise, they turned, after passing the straits of Babel Mandel, towards the nearest coast of India, as that they held their course down the south-western shores of Africa, as has been more lately conjectured. 1,491 years before the birth of Christ, Sesostris, king of Egypt, invaded India; he is said even to have subdued it as far as the river Ganges; but after his death, his conquests were speedily lost, and the Egyptian rule in India left scarcely a vestige of its existence; nor does it appear that any other foreign nation established any permanent or extensive dominion in India again, until the time of Alexander the Great, who (B.C. 326) penetrated as far as the kingdom of Lahore, and whose fleet succeeded in navigating the Indus for nearly 1000 miles, down to the Persian Gulf, and from thence returned in safety to the Euphrates, thus opening the knowledge of India to the inhabitants of Europe, and establishing a mode of naval communication into the centre of the East. From that period until the birth of Christ, commerce was continually kept up between India and the Egyptians, Greeks, and Romans; yet these navigators had never ventured to depart from the timorous practice of coasting along the shores of the Arabian Sea, and had consequently, in all probability, ventured little beyond the mouth of the Indus. In the year of our Lord 50, however, Hippalus, the commander of an Egyptian vessel trading to India, taking advantage of the periodical winds, now called monsoons, which blow with little variation from the N.E. and S.W. at different periods of the year, stretched boldly from the mouth of the Arabian Gulf, across the ocean, and reached safely the harbour of Musiris, on the upper coast of Malabar.

This slight sketch of the intercourse which had been held with India, by nations adjoining to the land of Judea, and by the Jews themselves, joined to the unquestioned fact, that of the ten tribes of Israel who never returned from captivity, some portion reached India, and settled there, whose descendants still exist, will suffice to show, that there is nothing, *a priori*, improbable in the idea, that some one or more of the Apostles should have visited India for the purpose of communicating, first to their brethren of the dispersion, and then to the Gentiles, amongst whom they lived, the knowledge of the coming of the Messiah, the Saviour of the world. Possibly, indeed, amongst the "devout Jews out of every nation under heaven," who had assembled at Jerusalem on the day of Pentecost, and amongst whom are enumerated "Parthians, Medes, Elamites, dwellers in Mesopotamia and Arabia," (Acts ii. 9, 11,) all of them persons to whom India must have been no strange or unknown region, there were some who would earnestly entreat the Apostles to visit their Indian brethren, and could give them information as to the best mode of proceeding thither, and accomplishing that enterprise, which the Jews themselves, while they looked upon it as visionary, occasionally made subject of conversation, as we learn from their contemptuous inquiry, (when our blessed Lord said to them, "ye shall seek Me, and shall not find Me,") "whither will He go, that we shall not find Him? will He go unto the dispersed among the Gentiles, and teach the Gentiles?" (St. John vii. 35.)

A singular tradition exists respecting the Apostle St. Bartholomew, or Nathaniel, that he went to India, and conveyed with him the gospel of St. Matthew in Hebrew, a copy of which was afterwards said to have been found, in the year of our Lord 190, by Pantænas, a disciple of Alexandria, who also went as a missionary to those countries. It appears, however, more probable, that by India is, in this case, meant Ethiopia, or Arabia Felix, not India proper; for the ancients and early fathers often gave the name of India to any countries to the southward or eastward, with which they were unacquainted; and in later times, indeed, Abyssinia was called "middle India." This we will endeavour to prove more clearly hereafter, and dismiss at present any further mention of St. Bartholomew as the Apostle of the East. No local tradition points to him as the evangelizer of India; but there is another Apostle, concerning whom the universal voice of Christian antiquity testifies, that he did preach in those regions—viz., St. Thomas. Origen informs us, that in the distribution made by the twelve, Parthia was assigned to St. Thomas, as his apostolic province, when this nation held the place of the Persian empire, and disputed the sovereignty with the Romans. After preaching with good success in the particular province of Parthia, he did the same in other nations subject to that empire, and over all the East. Sophronius mentions, that by his apostolic labours he established the faith among the Medes, Persians, Carmanians, Hyrcanians, Bactrians, and other nations of these parts. The Greek authors mention also the Indians and Ethiopians. St. Gregory Nazianzen, Hippolytus, and all the martyrologists assert that St. Thomas preached in India; and Asseman, who was learned in the eastern languages, and quotes largely from Syrian authors, tells us that not only the native Christians of India, but the Nestorians of Mesopotamia affirm him to have been the Apostle of the Indians and Chinese; and De Guignes, a great French orientalist, says a vast number both of Greek and Syrian authors seem to entertain no doubt whatever, that St. Thomas penetrated to India for the purpose of preaching there the Christian faith. This opinion was fully accredited in the sixth century, as is proved by Gregory of Tours, who in his curious annals gives a detailed account, which he says he received from one Theodore, of his journey to India, and who described to him the monastery, which he had seen and visited, erected over the place where St. Thomas was said to have been buried. This spot is agreed by all the modern Indians and Portuguese to have been Meliapore, or St. Thome, a city somewhat to the south of Madras, on the coast of Coromandel, to which St. Thomas crossed, after having successfully preached to the Brachmins, and to the Indians beyond the great island Taprobane, or Ceylon, on the Malabar coast; and here, having excited the hatred and envy of the Brachmins, by his great zeal in converting the natives to the faith of Christ, the people were stirred up by these idolatrous priests to stone the holy Apostle, after which, one of the Brachmins, observing that he yet breathed, thrust him through with a lance. Unlike the report above alluded to, respecting St. Bartholomew, which is supported by no local traditions, this legend respecting St. Thomas has never been lost in India itself, and the scene of his martyrdom is venerated to this day by both heathen and Christian natives. Bishop Heber, in the course of his visitation, visited the spot, and thus expresses his own sincere conviction, that there are good grounds for believing that it is rightly considered to mark the spot of the Apostle's martyrdom: "We went to St. Thomas's Mount, eight miles from Madras, a small rocky knoll, with a Roman Catholic church on it, in the suburb of Meliapore.

"That it is really the place, I see no good reason for doubting: there is as fair historical evidence as the case requires, that St. Thomas preached the Gospel in India, and was martyred at a place called Milliapor, or Meilapor. The Eastern Christians, whom the Portuguese found in India, all agreed in marking out this as the spot, and in saying that the bones, originally buried here, had been carried away as relics to Syria. Edessa is said to be the place where the body of St. Thomas now reposes. They, and even the surrounding heathen, appear to have always venerated the spot, as these last still do, and to have offered gifts here on the supposed anniversary of his martyrdom. And as the story contains nothing improbable from beginning to end (except a trumpery fabrication of some relics found here by the Portuguese monks about a century and a half ago), so it is not easy to account for the origin of such a story among men of different religions, unless there were some ground for it. I know it has been sometimes fancied that the person who planted Christianity in India was a Nestorian bishop named Thomas, not St. Thomas the Apostle: but this rests absolutely on no foundation but a supposition, equally gratuitous and contrary to all early ecclesiastical history, that none of the Apostles except St. Paul went far from Judea. To this it is enough to answer that we have no reason why they should *not* have done so; or why, while St. Paul went (or intended to go) to the shores of the farther West, St. Thomas should not have been equally laborious and enterprising in an opposite direction. But that all the Apostles, except the two St. James's, did really go and preach in different parts of the world, as it was, *a priori*, to be expected, so that they did so we have the authority of Eusebius, and of the old martyrologies, which is, at least, as good as the doubts of a later age, and which would be reckoned conclusive of the question related to any point of civil history. Nor must it be forgotten that there were Jews in India at a very early period, to convert whom would naturally induce an Apostle to think of coming hither: that the passage either from the Persian Gulf or the Red Sea, neither long nor difficult, was then extremely common: and that it may be therefore as readily believed that St. Thomas was slain at Meliapoor, as that St. Paul was beheaded at Rome, or that Leonidas fell at Thermopylæ."

That the shrine of St. Thomas the Apostle in India was well known in the end of the ninth century in England, and regarded with high veneration, is clearly shown by the interesting and remarkable fact that, A.D. 883, an embassy was sent by Alfred the Great to visit the sacred spot and offer their devotions at the tomb of the holy martyr. Sighelm, bishop of Sherburn, was the principal ambassador, and he was charged with alms to the native Christians, who were well known apparently to be in existence at that period. This remarkable embassy is mentioned by several Saxon chroniclers, especially William of Malmesbury, and even Gibbon is disposed to believe it, and says, "William of Malmesbury was incapable, in the twelfth century, of inventing this extraordinary fact," though he adds, with his usual sneer at any enterprise which may seem to spring from a religious motive, that he "almost suspects the English ambassadors collected their cargo and legend in Egypt." It is, however, clear that the embassy was both undertaken and accomplished, and the ambassadors returned laden with spices and pearls of extraordinary beauty, some of which gems, William of Malmesbury says, were to be seen in his days in the sacred vessels of the Church.

That they were brought from India, and consequently that the ambassadors really visited the shrine of St. Thomas, seems also equally credible. "That a Persian ambassador should visit Charlemagne; that Arnulphus should, in the eighth century, travel to Jerusalem, Damascus, and Alexandria; and that Abel, patriarch of Jerusalem, should have sent letters with presents, and of course messengers, to Alfred himself, are circumstances which make the Indian embassy possible." Moreover, it is very contrary to the wisdom and prudence of Alfred to suppose he would have sent a mission to wander over India till they found a city called Calamina, and the shrine of St. Thomas, without any previous topographical indications of a particular district; the whole relation is perfectly consistent with probability; the existence of Christians in India had been noticed centuries before, and we have no right to conclude that Alfred was ignorant of their locality, and consequently sent forth a bishop and others persons of consideration upon an errand which, on such a supposition, was simply ridiculous.

We are not concerned to uphold, or to refute, the various fables with which the simple and steadfast tradition of St. Thomas the Apostle of the East is overlaid by martyrologists; enough has been said to prove that it is not *a priori* impossible or improbable that India was visited by one of the Twelve; and that if so, St. Thomas, and no other than he, was the Apostle in question.—*Churchman's Magazine.*

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Protracted Meetings.—A correspondent of the *Christian Advocate* (Methodist), writing from Williamsburg, says:

I think that protracted meetings have about accomplished their work in this part of the country. They have lost their interest, to a great extent, among the people. They are no better attended in general than the ordinary meetings which are held in the place, either by members of the Church or the people of the world. It is seldom, too, that you have the same congregation two nights in succession. Hence the impressions that the meetings make are less permanent. I have observed that protracted meetings held in the usual way, night after night for months together, result in a very small harvest. There is hardly enough gain frequently, to keep the membership good in point of numbers. We have not even done this in our conference during the past year, although there have been protracted meetings held in most of the charges. We number, in members and probationers together, 399 less this year than we did last.

The success attending these meetings, in times past, has had a tendency to inspire the confidence of the Church in them as a successful means to be employed in the conversion of souls; and I fear we have come to trust too much in them, and have not laboured in the use of the regular means of grace with that faith and dependence upon God, that would secure success. The Church does not expect that sinners will be awakened and converted unless there is a protracted meeting; therefore, to have a protracted meeting is "to get up a revival," as I have often heard it expressed by our people. If we succeed the rest of the year in keeping ourselves, and a few of those who professed conversion in the extra meeting, from backsliding, we feel as though we had done well.

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☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTICE.—Parties preserving files of *The Churchman* can have the missing numbers of the last two or three volumes supplied, by applying immediately to *The Churchman* office.

PROGRESS OF THE CHURCH CAUSE IN ENGLAND.

The arrivals from England during the past week have brought to us one of the best pieces of news it has been our lot to record. We refer especially to the proceedings of the Canterbury Convocation, which had a *bona fide* business session on Thursday, the 20th ult. We have spared no pains to make a full, yet readable account of those proceedings in our news columns. We hope none of our readers will be deterred from perusing that account by its length; assuring them that, long as it may seem, it is very short in comparison with the one from which we have condensed it; and that, if they should not find it well worth the reading and the marking, they may well suspect the fault to be in themselves. So far as regards the Church of England, the event is to us the most encouraging and animating that has taken place since the beginning of our editorial labours. We do indeed rejoice over it heartily. As evidence that we are not alone in this, we subjoin the main part of a communication "to the Editor of the *Evening Journal*," from their celebrated correspondent "D. C. L.," whom we understand, we know not how truly, to be Mr. BERESFORD HOPE, M.P.

Before proceeding to this, however, we are minded to add about two remarks further. The first is, that the several Reports presented and adopted in the two Houses of Convocation are altogether moderate and practical in their character and scope. There is no attempt to form, but only to express the public opinion of the Church. There is scarce anything affirmed or proposed in them, but what looks to defects and grievances that have long been seen, talked of, and lamented by men of all shades of opinion in the Church. A division of the services, home missions, free church sittings for the poor, and adaptation of existing means to changed circumstances and present exigencies,—such is the main drift of the measures proposed. And these all refer to matters of standing complaint for several years past. There is in them no savouring of the radical spirit which lies at the bottom of certain schemes lately set on foot in our branch of the Church. The authors of them are not in pursuit of any theoretical plan; they are not seeking to reconstruct the Church after an ideal pattern of their own: their way is, to learn from the Church what ought to be done, and to work under and within the Church for the doing of it. They see that the Church has been paralysed by abuses, neglects, shortcomings; that these things have bred disgust and alienation in the people; that for the remedying of them they need no means but what the Church has already provided, if she may only be free to use them; and the scope of all their efforts is that such freedom may be restored to her; while, as argument for such restoration, they set forth what things it will enable them to do, and what ought to be and are crying to be done. Nor does all this wear a shadow of reference to any interest but that of the people. It is their cause altogether; and one great comfort and hope of the thing is, that the revival of synodical action is thus linked with their cause, and made manifest that it is necessary to their interest. We cannot believe the nation so infatuated as not to see that such is the case.

Our second remark concerns the source whence this action proceeds. It is not the work of any one party. Men of the most various, not to say opposite, sentiments and characters draw together in it. The practical, business mind of Bishop BLOMFIELD (of London) goes hand in hand with the philosophic calmness and severity of Bishop THIRLWALL (of St. David's). The solid honesty and integrity of Bishop SHORT (of St. Asaph's) moves in entire consent with the deep learning and heroic constancy of purpose of Bishop PHILLPOTTS (of Exeter). The strong, yet agile mind and practical sagacity of Bishop WILBERFORCE (of Oxford)—the mild and amiable virtues of Bishop GILBERT (of Chichester)—the careful judgment and strong reluctance to innovation of the late Bishop DENISON (of Salisbury)—all these found matter of perfect agreement and concert in this course of action. And with these were associated in one and the same movement still other varieties of mind and temper, such as Bishops PEPYS (of Worcester), JACKSON (of Lincoln), LONSDALE (of Lichfield), and OLLIVANT (of Llandaff—forming, all together, such a combination of mixed authorities as are very seldom found beating time together. In the Lower House, too, there is the same concurrence of men of many minds. This will at once be seen by casting the eye over such names as Deans PEACOCK and PELLEW, Archdeacons GRANT, WIGRAM, ALLEN, WILKINS, and SANDFORD, Drs. JELF, WORDSWORTH, COLERIDGE, M'CAUL, and Messrs. MASSINGBERD, CASWALL, and MONTAGUE VILLIERS. We cannot believe that such a harmony comes inspired from any other than a heavenly source, or that it will issue otherwise than in added strength and beauty to the Church whose glory is its motive and end.—Here are the promised paragraphs of "D. C. L.":

> I am conscious that I do not exaggerate the importance of Thursday's session of Convocation when I say that it possesses a value different in kind from, and superior to, that of any of the previous sessions of the present Convocation. As yet we had but learnt the capacity of the Convocation to deliberate, the practical ability and the decorum of its debates, and the readiness with which it compensated for the shortness of its full sittings through the appointment of committees. Thursday has taught us a further and more important lesson—the will and the power which Convocation possesses to legislate for practical ends. It has met, it has conversed, it has investigated, and now it has spoken; and its voice, already endorsed by popular consent, will sooner or later, this year, or next, or the year after, appear invested with all the solemnities of legal sanction.
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> The limits of a letter forbid me to analyse the various weighty reports presented to either House. A few days have sufficed, with good will and common sense, to disentangle that miserable network of conflicting privileges over which, last century, bishops and proctors wrangled for long years, till their contention let in the common enemy, and stifled Convocation altogether. But one opinion can exist among the well-wishers of Convocation, whichever side they take upon the individual question, as to the wisdom with which the committee of the unreformed clerical synod remanded to a reformed clerical synod the question of lay representation. Having my own very strong personal views, which I have before now pressed upon my fellow Churchmen through your columns, I will only at present remark that my earnest trust and belief is that this honourable moderation may go far to anticipate the coming discussion. It will, I venture to say, be the first step to the agreement of sound English Churchmen upon the manner in which the laity may be admitted to that share of the Church's administration from which they cannot (I must add, should not) be excluded, so as not to inflict the slightest detriment on the *bene esse* of our apostolic ministry.
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> The nearly parallel reports of the two Houses—one of the committee moved by the Bishop of LLANDAFF in the Upper, and the other from the Committee of *Gravamina* in the Lower—are those which have, of course, arrested the largest share of popular attention. It would be impossible for me within my limits to offer you even the slightest skeleton of their contents. Let me then, once for all, say that the keystone of their recommendations—the integrity of the Prayer-Book, with such modifications in the grouping of services, and shorter additional services, re-arranged from the existing materials, as the times we live in, the growth of population, and the daily increasing excitement of mankind require—is a principle upon which none but the ignorant or the factious can fail to rally in the good endeavour to make the Church of England once again the Church of the entire people. On one point the Lower House supplied an omission made by the bishops, in that clause where the pew system was so markedly condemned.
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> But these reports involve another feature of an importance quite commensurate with that of rendering Church services true again to their own original character, and therefore useful to their own appointed end. I mean the strong recommendations contained in both to formalize and strengthen clerical action, without which the most successful form of prayer would be but an engine destitute of motive power.
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> Here you must allow me a moment of self-gratulation. You must remember how consistently, while pressing for synodical restoration, I have urged, as a correlative and equal need, the reformation and expansion of cathedrals and collegiate churches, even at times when many of our fellow-helpers may have thought our attention should be centred upon the synodical question. It has all along been my settled conviction that these two organizations require an equal simultaneous liberty of action to enable the Church to fulfil aright her mission from above. The work of Convocations and Synods is to deliberate and enact—functions indispensable to the healthy vitality of the body corporate. But the Church has other work besides, which she must do, and not leave the former undone. From time to time she has exercised judicial functions. Always she has to educate—always to preach, in season and out of season—always to maintain, at least in central points, the very frequent and very solemn worship of the Great Creator. For these ends bodies of congregated clergy, with their common church and stated gatherings, are of the first necessity.
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> This necessity has been grappled with during the past week in Convocation, in those most valuable reports, and also elsewhere. Your columns a few days since presented the first report of the cathedral commission. Albeit the scheme which this body may advise has yet to be drawn, yet it has said enough to show that its voice and that of Convocation is the same expression; more bishops—real working bishops; more cathedrals—more colleges, that is, of working, thinking, teaching, writing, priests, living in common, worshipping together, to incite each other to, and to assist each other in, all good works.
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> It was a curious fact, that the only personal matter which came before the Convocation was one that had already engaged the consideration and won the suffrages of the commission—the offer of one man—of a quiet, untitled country clergyman—to found again the long-needed bishopric of Cornwall. This same clergyman—as I was glad to see you had not forgotten to say yesterday—is himself at this moment rearing, at great individual sacrifice, a collegiate church in London. Dr. WALKER has been first in the race, but he must and will have a noble following.
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> A third note of Church progress can surely be found in the attitude of the colonial Church—now truly missionary—prepared in our Selwyns, and our Grays, and our Armstrongs, to do the work of the evangelist with the stipend of the Apostle—to feed upon the fern root and the fish. A Church at home without her missions would be sickly, and ready to die. A colonial missionary Church, without encouragement from home progress to cheer it, would be a desperate venture. We are about to see the simultaneous bright green spring of both.
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> Calumny may now try its worst; for it has but a short time. The Church cause—that much reviled but not subdued thing—has shown itself, to all but those who will be blind, to be the cause of the poor and the helpless—the friend of the million. The antagonism which has sought to resist its progress stands confessed in its discordant elements of pride and prejudice, of ignorance and cowardice, of indolence, and greed, and selfishness.
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> One little word of caution, ere we part upon this happy occasion. With such a victory and such a cause before us, Churchmen should be very cautious not to turn the eyes of their foes upon a local squabble anywhere, nor make some individual practice, not of the essence of the Church, the touchstone of success and failure. Each for himself of course may and ought, with due moderation, to maintain that which his conscience tells him he should not renounce. Just in the same degree he ought to be wary lest he allow himself to survey the entire field through the tinted lenses of his own embarrassment: and he ought to think very seriously before he exacts succour from others, which their chivalry rather than their logic may lead them not to refuse. The Church cause is one which must come before the public of England with that broad practical aspect which all causes that succeed in this land invariably present. We may take example from those Church organizations which were so active two or three years since. To have continued their agitation in the later altered years would have been to forego their attitude of dignity and calm reliance. To have dissolved would have been to have proved themselves wanting in sufficient forethought. The day might come when they would be again needed, and then woe to those by whose counsel they would have been disbanded. They chose the wise and medium alternative, not to dissolve, and not to agitate, but to maintain their staff and their head-quarters. And that staff and head quarters have this year done the Church cause a good and essential service.

THOUGHTS ON CURRENT EVENTS.

The recent arrivals bring a mass of English Church intelligence, of a very interesting character. That which is of most interest relates to the session of the Convocation of the Province of Canterbury. It took place on the 20th of July. Our readers will probably recollect that at a former meeting four committees were appointed, to report upon important subjects. Two of them were joint committees, and two were of the Lower House. Of the former, one was to inquire what reforms were necessary in the constitution of the Convocation; the other, into the means of adapting the public services of the Church to the existing wants of the population. Those of the Lower House were on the privileges of that House, and on the *gravamina et reformanda*, which had been presented to the House by several of its members.

It was understood that the meeting was for the purpose of receiving the reports of these committees, and that no decisive question would be taken on any of the propositions which they might contain. The attendance in both Houses was, therefore, rather thin. All four of the committees reported. The first general remark which they suggest is, that the committees divide into pairs. The committee on reforms and that on privileges have gone to some extent over the same ground, while those on the services and on *gravamina* have done the same thing to one much greater. The second general remark which we wish to make is, that the committees have come, wherever they have been engaged on the same question, either to the same conclusions, or to such as were so little different as to be easily reconcilable. A third is, that everything in all the reports bespeaks the prevalence of a spirit of great moderation and prudence. The whole, taken together, seem to render impossible those unhappy collisions between the two Houses, which led the way to the suspension of Convocation in the beginning of the last century, and must tend, as well by that means as in other ways, to reconcile the minds of all candid men to the action of ecclesiastical synods.

The committee on reform commences its report by disclaiming any intention of discussing the questions of the lay element, and the union of the two provinces, although they regard those questions as of the very highest importance; yet they pronounce an opinion, that "those questions may be more profitably discussed hereafter in Convocation of the clergy, when such reforms as it may be deemed expedient to adopt shall have been effected in its constitution."

They divide the body of their report into seven numbered clauses or paragraphs, which may well be considered under three heads. The first head, which includes the first five of the seven clauses, relates to the Constitution of Convocation. The second coincides with the sixth clause, and relates to the relations between the President, the Archbishop of CANTERBURY, and the Convocation. The third, which is coincident with the seventh clause, treats of the relations of the two Houses to each other and of the rights of the Lower House. In this part of the report the joint committee are carried over the same ground with the committee of privileges of the Lower House.

The first of the seven clauses merely states that no change is proposed in the constitution of the Upper House. The next four relate to that of the Lower House. It is proposed, that Deans and Archdeacons should retain their seats as at present, and that no change shall be made in the number of the proctors of the Chapters. The parochial clergy are to be represented, not as now, by two proctors from each diocese, but by one from each archdeaconry; by this means the number will be slightly increased—we believe from forty-two or forty-four to sixty. But the Deans and Archdeacons, to say nothing of the proctors of the Chapters, will still outnumber the parochial clergy. In fact, the Deans will precisely equal in number the proctors from Chapters, and the Archdeacons those of the parochial clergy; so that the representative members and the dignitaries, in the strictest sense, will just balance each other. The popular, so to speak, character of the House will, however, be increased, should the proposed changes in the constituencies take place. It is suggested that the constituencies, which elect the proctors from the Chapters, should be enlarged by the addition of non-residentiary and honorary canons. These classes of clergymen partake of the parochial character, and their votes will serve to strengthen the parochial element. A similar effect will be produced by the slight increase of the representatives of the parish ministers which we have mentioned; and by taking from the Bishops the power which, in some dioceses, they now possess, of selecting two proctors for the diocese, from a larger number chosen by the clergy in the archdeaconries. The report also proposes to extend the right of voting for the proctors of the parochial clergy, which is at present confined to the beneficed clergy, to all chaplains and curates licensed by the Bishops. The fifth paragraph provides that the Archdeacons shall be the returning officers of their respective archdeaconries.

The relation of the Archbishop to the Convocation is the subject of the sixth clause. Four points are stated to have been subjects of inquiry. They are, the claims of the President to a power of refusing to submit a question to the House which may have been proposed by a member; to a casting-vote; to a final negative on measures passed by the two Houses; and to the power of proroguing Convocation at his own pleasure. The report admits that he certainly possesses the second and third of these rights, and it is not proposed to abridge them. The casting-vote is necessary for the conduct of business, or at least so convenient as to be generally conceded to presiding officers. The other is one of those rights which will be sure to fall into disuse, when Convocation has acquired any degree of public confidence. As to the other two claims, the committee state, that there are precedents both ways, and they are consequently doubtful. On grounds of expediency, they suggest, that the claim of refusing to put a question should be given up, and that the President, when acting under the authority of a writ from the Crown should have power to prorogue the Convocation without consulting his brethren; but that on other occasions he should ask such their consent. These rules will undoubtedly prevail with or without formal action upon them.

The seventh clause deals with the privileges of the Lower House, and goes over the same ground with its committee of privileges. The joint committee recommend eight rules, which they say have been digested by the members of the Lower House on that committee from the precedents. The committee of privileges, in their report, treat of eleven subjects, eight of which nearly coincide with those of the eight rules in the other report.

In both reports the subject first treated of is the same, and the same conclusion is reached. It is, that the Lower House are not judges of their own elections, but are competent to inquire into disputes and irregularities, and report to the Upper House. The second rule of the joint committee relates to voting by proxy. It confines the privilege to Deans and Archdeacons, provides that none but members of the Lower House shall hold proxies, and restricts each member to one. The second division of the other report agrees with the first part of the rule; says nothing on the subject of the second, and suggests a restriction analogous to that in the third. It would seem desirable that the privilege should be abolished, since it increases the already disproportionate power of the dignitaries in the Lower House.

The third rule of the joint committee, and the third division of the report of the committee of privileges, agree in regulating in precisely the same manner the subject of *gravamina et reformanda*. Every member of the Lower House may present to his own House whatever grievances and things requiring reformation may have come to his knowledge, and may have them presented to the Upper House by the Prolocutor; but only as the act of an individual. The Lower House may collectively, also, consider such subjects, and present them to the Upper in the form of *articuli cleri*.

The fourth rule concedes to the Lower House the power of appointing committees for its own purposes, and of giving them instructions without communicating with the President. The sixth division of the other report places the matter upon the same footing. It also defines the phrase "for their own purposes." The definition includes committees of privileges, and of *gravamina et reformanda*, as well as those appointed to consider "complaints and representations made by members of the House, or in petitions transmitted through them." The members of such committees are to be nominated by the Prolocutor and approved by the House.

The fifth and sixth rules relate to the right of the Lower House to consider business without the assent of the Upper. Taken together, they provide that the Lower House cannot enter upon the consideration of any matter, with a view to synodal action, unless it have been committed to it by the Upper, although it may bring before the Upper House, by way of petition, any matter which it may desire to have considered. The difference is manifestly only formal. On the other hand, the Lower House is bound to enter on the consideration of all subjects committed to it by the Upper. The fourth and fifth divisions of the other report adopt precisely the same principles.

The seventh rule of the joint committee, and the seventh division of the report of that of the Lower House, relate to the right of the Upper House to require the Lower to appoint committees. They agree in recognizing the right.

The eighth rule and the eighth division also agree in declaring, that the Lower House is not at liberty to continue in session after the schedule of prorogation, sent from the Upper, has been read by the Prolocutor, and in deciding that that officer may, in his discretion, delay such reading to a later period of the day, unless in cases in which the President shall have directed an immediate prorogation.

The ninth division of the report of the committee of privileges recognizes Archbishop PARKER's *forma eligendi et præsentandi prolocutorem*, and his *forma sive descriptio convocationis celebrandæ*, as binding. The tenth declares that the Prolocutor may appoint a deputy to be approved by the President. The eleventh declares that the Lower House has no right to receive petitions addressed to the Convocation, but may receive and refer petitions addressed to itself.

The report of the other joint committee is of even greater interest to us, because it suggests some things, which in time may profitably become subjects of consideration in our own General Convention. It begins by stating that some modifications of the Church's rules have become necessary in order to adapt her to the spiritual necessities of the people. They are considered with reference to her services and to the ministerial agency which she employs.

On the first point the committee take the ground, that the services, as now ordered in the Book of Common Prayer, should remain entirely without alteration.

They think, nevertheless, that the Bishops should be authorized to permit, on the application of the officiating minister of any parish, such a division of the services, that either the Morning Service, or the Communion Office, may be read as a separate service, so that both be said on the same morning, the Litany be read with one of them, and a sermon preached on one or both occasions. They also suggest that on occasion of the public celebration of the LORD's Supper, on a week-day, the Communion Office may be used alone, although the Morning Service may not have been said on the same morning.

When there are services both in the afternoon and evening, it is suggested that the Evening Service may be used on both occasions, proper lessons, to be provided by authority, being substituted for those now directed on one occasion. It is also suggested, as an alternative, that some of the shorter services afterwards spoken of may be substituted for the present Evening Service on one of the two occasions.

They propose that several occasional services should be compiled from the Book of Common Prayer. One to accompany the Baptismal office, or other Church offices, instead of the present forms of morning or evening prayer. Another for use before sermons or catechising; a third, preparatory to the administration of the Holy Communion; a fourth, a thanksgiving service; a fifth, to be used on occasion of deprecating the Divine judgments; a sixth, for imploring a blessing upon missions; a seventh, a service for children. The committee also think it desirable that a form should be set out for receiving converts from Romanism, and recommend that proposed by the Convocation in 1714.

Other suggestions are, that the first of the two exhortations directed to be read at the celebration of the Holy Communion, should be read before the departure of the general congregation, and that the rule forbidding parents from being sponsors for their own children should be dispensed with.

In the other department of reform, that which relates to the ministry employed, several suggestions are made. One is to lower the standard of classical learning required of deacons, and to keep the persons ordained under such lower standard five years in the diaconate, and to prohibit them from undertaking separate charges.

Another proposed measure is the establishment of bodies of clergy, living under one roof, and actively engaged in missionary work, in the crowded towns. Another is the organization of a body of clergy to be employed, under the direction of the Bishops, in preaching throughout their respective dioceses. This, it seems to us, if the preaching is not designed to be confined to existing Church edifices, is the very thing which we in this country require. We need domestic missions which are really missions, not mere attempts to gather congregations. Lastly, the report recommends an enlargement of the Episcopate.

The report of the committee of grievances of the Lower House also suggests several valuable ideas, coinciding, however, in a very remarkable manner, with those of which we have just given an abstract. Among the suggestions are extensions of lay agency and of the diaconate, similar to those recommended by the committee on reform. Another proposal is a system of special preaching throughout the towns and the dioceses. The extension of the Episcopate and the division of the services are also recommended, as is a new service, to be used when a congregation assembles both in the afternoon and evening. This committee, like the other, proposes new offices, to be compiled from the Prayer-Book. They are, a short service to be used on week-days, a service for schools, one for the deprecation of GOD's judgments, one for thanksgiving, one for a blessing on the missionary work of the Church, and one for the reunion of the divided members of CHRIST's Body.

Another suggestion is to bring together, from time to time, the young confirmed members of the Church, for mutual religious instruction, under the direction of the parish minister. The last is a better arrangement of sittings, that is, an abandonment of the pew system.

The Rev. S. E. WALKER, D.D., offered to the Convocation the advowson of the rectory of St. Columb in Cornwall, of which he is both patron and incumbent, to be the endowment of a new bishopric. It is of the value of £1641, annually, besides three houses, suitable for the Bishop, the Dean, and the Archdeacon. He further offers immediately to resign the living, that the income may be at once made available. Both Houses unanimously expressed their gratitude to Almighty GOD, for having put the munificent design into the heart of the proposed donor.

Two joint committees were appointed—both on the motion of the Bishop of LONDON. One consists of eight members of each House, and is to prepare the heads of a bill, to be introduced into Parliament on the subject of clerical discipline. The other consists of ten members of each House, and is to consider the subject of Church rates. The Convocation was prorogued until the twenty-fourth of the present month.

The first report of the Commission to inquire into the Cathedrals has been published. We are too much straitened, both for time and space, to treat of it as fully as we could wish. We can, however, say that it is in a tone at once Church-like and practical. It also suggests an extension of the Episcopate, and mentions Brecon in Wales, and Southwell in Nottinghamshire, as suitable sees for new dioceses. Moreover, it intimates the propriety of making the naves of the cathedrals available for the purposes of public worship and preaching.

A meeting has been held at the Mansion House, the official residence of the Lord Mayor of London, on the subject of missions to the heathen, in connection with the Society for the Propagation of the Gospel. The Editor of the *Evening Journal* gives the following short statement of its objects:

> The meeting had a distinct and specific aim—namely, the expansion of Church of England missions to the heathen, in connection with the Society for the Propagation of the Gospel in Foreign Parts. That Society has long and successfully taken charge of the various Colonial Churches; and the misions to the heathen which it is proposed to found, or to expand, are chiefly, though not exclusively, those emanating from the colonies, as in India, Africa, Australia, and the Pacific. The object is to assist the Colonial Churches in an aggressive action on the Pagan tribes and aborigines who surround the frontiers of our settled British dependencies. The South African Bishops propose to undertake systematic missions to the Kafirs and the African tribes, working upwards towards the equator—in Australia, the natives tribes are to be evangelized—and from New Zealand the cross is to be carried to the Polynesian groups. Not that this object is new or foreign to the Society for the Propagation of the Gospel in Foreign Parts whose very title still implies the missionary function in all its fulness; but hitherto, chiefly for want of funds, and owing to the supineness of the colonies, most of its resources and energies have been expended on the Colonial Churches. Gradually, however, it has been led both to resume its primary purpose of missions, and to relax its assistance, at least in pecuniary matters, to our settled dependencies. In ecclesiastical as in political matters, the colonies are being taught to walk alone, and to depend upon themselves for the supply of their own necessities. Some dissatisfaction has been felt, and not unreasonably, that the contributions of English Churchmen have been so largely, if not altogether exclusively, expended upon places like Calcutta, Sydney, or Quebec; for the settled provinces can surely provide themselves with religion. The authorities of the Society for Propagating the Gospel, impressed with this truth, have been gradually withdrawing their subsidies from the North American colonies; and the present appeal is for aid in another department of the missionary work—namely, to consolidate and extend strictly missionary labours to the heathen tribes which abut upon British settlements.

The bill for the reform of the University of Oxford has passed the House of Lords without other amendments than those which we have mentioned. They will be taken up in the House of Commons on the twenty-seventh of this month. H. D. E.

Baltimore, Aug. 7, 1854.

THE CHURCH ABROAD.

[Continued from page 185.]

ly any augmentation in the last three centuries—it deserves attentive consideration, whether, for the due performance of the Church's missionary work, an increase in the episcopate is not now necessary, especially in our great centres of population.

This Report was also made by the Bishop of LONDON, who proceeded, referring to what had fallen from the Bishop of WINCHESTER, that this Report treated of matters far more delicate and difficult, than that just received. That the points here started had been discussed by the Committee, not only with great harmony of feeling, but with an evident desire of agreement among them; which held out good hope that, if Convocation were allowed to meet for business, it would not be as his Rt. Rev. brother anticipated. That he was far from thinking there was an increased dread of such an event. The alarm felt by some members of the Church was considerably diminished; there being not a few persons, distinguished in rank, station, and intelligence, who were fully convinced that synodal action was a right which ought not to be longer withheld from the Church, and that much good would come from the exercise of it. There was a growing feeling, that measures for enforcing the discipline and regulating the affairs of the Church ought not to be proposed in Parliament, unless they had been considered by some body which might be regarded as representing the clergy at large. That this feeling had thrown great obstacles in the way of every measure lately brought up in Parliament for the better ordering of Church affairs; and many would have been passed with far more satisfaction to the Church and the public, had they been first submitted to Convocation. He did not mean that a majority of the Church were quite satisfied as to the matter of synodal action; but he was quite sure that the apprehension so long felt on the subject would be much lessened when the conduct of the Houses in their committees became known.

The Bishop of LINCOLN seconded the adoption of the Report. He could not but think it was one of the most able and important papers ever put forth, and would be so regarded by the Church.

The Bishop of OXFORD said that the utmost harmony and mutual regard had presided over the discussions of the Committee, though containing within itself all those shades of opinion allowed in the Church, and which it was a great blessing that the Church did allow. That a great deal of the prejudice which had existed against synodal action was based upon a wrong apprehension of what they desired to do. He thought that one of the objections which held with the Bishop of WINCHESTER, was that Convocation would be a sort of Church Parliament, sitting from day to day, like the State Parliament, to find work for itself, and to receive suggestions of work from other quarters, and so rake up all matters of difference, until it would become only a scene of trial of strength between persons of different views in the Church. If such were to be the case, he should agree in every word spoken by his Rt. Rev. brother as to the danger and evil of synodal restoration. But such was not their aim. What they desired was this: That, since there must be certain changes to enable the Church to meet the wants of the people, these changes should be discussed by the clergy in a responsible body, under the sanction and restraint of law. Thus the members of the Church and the Legislature would enter on such subjects with the advantage of having the judgment of the clergy generally concerning them. Otherwise, they would have unauthorized meetings; and the experience of all time showed that such meetings were commonly attended by those who took the most violent views, and speakers and auditory alike were persons of strongly excited feelings, who urged one another on by exaggerated statements, which tended to kindle the flame of party strife and spread abroad the misapprehensions they themselves were under. It was because he was convinced that there would be these meetings, that he desired to see authorized meetings, which could not be exposed to such dangers; the members being personally selected by their brother clergy to represent their opinions, and dignitaries of the Church chosen by the Crown—ecclesiastical authorities, who filled places of trust, and who therefore would approach these delicate subjects with calmer minds, and far more of God's Spirit, than could be looked for in the assemblies of persons meeting with excited feelings and no particular sense of responsibility. They thought it impossible that the Church, if it were a living body dealing with subjects of great interest, could continue to exist without some such meetings, and they believed that holding those meetings subject to the wholesome restraint under which Convocation was placed, would be far better than having them under no restraint at all. Those restraints were very great; for, supposing that the Crown sent them a license to consider a bill for the correction of ecclesiastical offences, they could enter into no other matter. That license was in effect purely giving the body of the clergy leave to consult together upon points strictly limited. He could not therefore believe that the apprehensions concerning Convocation to which his Rt. Rev. friend had alluded were otherwise than mistaken. It did not appear to him possible that they could make the efforts which were specially required to reach the great masses, and to carry on the work of the Church, unless they had some means of adapting the rules and systems, laid down under totally different circumstances, to the present requirements of the people. He ventured therefore to say that the mode in which the committee had conducted its deliberations, and the conclusions they had arrived at, would open the eyes of men to what might be expected of its matured labours and the liberty granted to that ancient body.

The report was then received.

This was followed by a motion from the Bishop of London for two joint committees; one of eight members from each House, to consider the question of Church rates; the other of ten members from each House, to consider and report on what it might be expedient to recommend for the better enforcement of discipline amongst the clergy. The motion was seconded by the Bishop of Oxford, and agreed to.

The Bishop of London then said he had been requested to communicate to the House a proposal of an important nature, to which the person making it wished the assent of Convocation. Dr. Walker, the incumbent of St. Columb Major, in Cornwall, of the value of £1,515 per annum, and the commuted tithes of 42 acres of glebe land, worth 60s. a-year per acre—giving a total of £1,641 a-year—had offered these advantages to endow a bishopric in Cornwall. It was to be with immediate possession, and in addition to the sum so stated, there was a house just built, fit for the residence of the bishop, and another fit for the residences of the dean and archdeacon. Or the grant was to be divided into three parts, to be the livings of three separate incumbents. He would move that the House express its approval of this offer.

On motion, seconded by the Bishop of Winchester, it was ordered to be entered on the minutes, "That this House has received, with much satisfaction, the liberal offer of Dr. Walker contained in the accompanying letter, and that the Prolocutor be directed to communicate the same to the Lower House."

The Prolocutor was then summoned, and desired to communicate to the Lower House the reports of the committees, and the offer of Dr. Walker, and finally to announce that Convocation stood prorogued until Thursday, the 24th of August. The usual writ of prorogation having been read, their lordships separated.

The Lower House was duly organized under the presidency of Dr. Peacock, Dean of Ely, the Prolocutor. A few preliminaries being settled, the Rev. Mr. Gillett presented a petition from his constituents, complaining that there was not in the Church any authorized collection of Metrical Psalms and Hymns, and praying that Convocation would take measures for providing one.

The Prolocutor said it had been proposed to the Committee of Privileges, whether the House had a right to receive petitions, and, if so, in what form they should be made. The answer was, that petitions addressed to Convocation generally should be made to the Upper House; but those addressed to the Lower House might be received in the same way as other representations coming from the members, and either referred to the Committee on Gravamina et Reformanda, or otherwise dealt with, as might be determined. The petition then went to the table.

Dr. Wordsworth wished to submit a schedule of gravamina, as follows:

> Whereas it has been determined by high judicial authority that the "obligation by which the parishioners, that is, the actual residents therein, or the occupiers of land or tenements in every parish, are bound to repair the body of the parish church whenever necessary, and to provide all things essential to the performance of divine service therein, is an obligation imposed upon them by the common law of the land;"
>
> And whereas difficulties have lately occurred in some places in levying church rates;
>
> And whereas it is expedient that no such impediments should exist in providing for the maintenance of the fabric of churches, or for the things essential to the performance of divine service therein;
>
> Therefore the undersigned, being a member of this house, begs leave very respectfully to invite attention to the evil in question, in order that such measures may be devised with regard to it as to this house, in its judgment, may seem best.
>
> Chr. Wordsworth, D.D.,
> Proctor for the Chapter of Westminster.
>
> July 20, 1854.

Archdeacon Allen would supplicate his Rev. friend to withdraw the schedule. He thought their business there was to deliberate how, from the best lights they could get, to make religion take hold of the affections of the people. That this was a subject to be dealt with by the State, and it was their duty to leave it in the hands of the State.

Dr. Wordsworth only wished to lay the schedule on the table of the House. No doubt the question of Church rates was one to be dealt with by the State; but the State, he thought, would be glad of any information that could be given by the Church. That if there were any subject specially pertaining to that House, it was that of Church rates; and some of the first statesmen had expressed regret that the clergy had not yet spoken their minds on the question. That with the greatest respect for Archdeacon Allen, he must still persevere in the course he had proposed.

Mr. Massingberd moved the reception of the schedule. That it was of great importance that the House should not acquiesce in the principle, which had been affirmed, that Parliament had a right to regulate Church affairs without the consent of Convocation. That they were fast going to an extreme, a principle by which Parliament was usurping the power of a national synod, and which was essentially subversive of the Constitution in Church and State. That he would not only yield the point, but would earnestly contend for it, that Parliament should have a voice in the affairs of the Church; but, on the other hand, he would on no consideration yield that Parliament had a right, by the constitution, or by any power inherent in itself, to legislate for the Church without the consent of the clergy in their Convocations.

The Dean of Bristol, Mr. Elliott, seconded the motion, and maintained that the clergy, whenever and wherever assembled, have just as much right to express their opinions as any other men. That Parliament would be very glad to know what they thought on any subject that concerned them, and especially on the vexed question of Church rates.

Archdeacon Allen felt that the Church was surrounded with a flood of evils, and that Churchmen would be unworthy of their position, if they did not seize the first opportunity of grappling with the evils that had well nigh overcome them. What he wanted was, that Parliament should manage the property and Convocation the spiritualities of the Church.

Archdeacon Wilkins said he was for 26 years incumbent of St. Mary's, Nottingham, a parish containing 40,000 people. Year after year discussions arose about Church rates, and always to the hurt of the Church, because dissenters had the advantage. That great benefit would grow from a change in the present system, and dissenters would hold aloof from the Church, till it should be settled. The parishes under his jurisdiction had been much injured by Church rates; for as soon as any method was proposed for the repair of a church, the dissenters came out in a body against it.

Archdeacon Bartholmew said nothing could be in this respect better than the state of the parishes in his jurisdiction. He could not express too strongly how much he felt obliged to the churchwardens for the part they had taken. In every parish they had shown a growing desire to do what they could to keep up the fabric of the church. That the Bishop of Exeter, at his last visitation, had the Holy Communion in every place where the clergy met, and found that most of the churchwardens in two deaneries partook of the sacrament on the occasion. He looked upon this as a cheering aspect of things, and should be sorry to think that such a state of things prevailed generally as Archdeacon Wilkins had alleged in his district.

After some further discussion, it was agreed that Dr. Wordsworth's schedule should go to the Committee on Gravamina.

The Prolocutor then submitted the Report from the Committee of Privileges. This is a paper of much length, the several heads being largely fortified by citation of precedents. We subjoin the main points, omitting the precedents:

(1.) Has this House the right of adjudicating in disputed elections of proctors? It is the opinion of this committee that the Lower House has no right to adjudicate in disputed elections of proctors. Representations, however, respecting disputed elections, or any irregularities connected with them, when made by any member, in the form of petition or otherwise, may be taken into consideration by the Lower House, and treated like any other gravamina which are brought under their notice.

(2.) What limitations are imposed upon the appointment or use of proxies? It is the opinion of this committee that those members only of the Lower House, who are so in virtue of their office, can appoint proxies; and that the President is the sole judge of the validity of such appointments.

(3.) The mode of dealing with schedules of gravamina and reformanda. When schedules of gravamina or reformanda are presented to the House, they may be referred, upon a motion duly made and carried, to a committee of gravamina and reformanda, by which they may be recommended as proper subjects to be made articuli cleri, and, when approved by the House, to be presented as such to the Upper House through the Prolocutor; but other gravamina or reformanda, more particularly if they be of a local and special, rather than of a general, character, may be transmitted to the Upper House by the Prolocutor, in the name of the member who presents them. It has been the uniform practice to require that all representations, of whatever kind, which are presented to the Upper House, should be in writing. It has been usual to appoint a committee of gravamina and reformanda at the beginning of every Convocation, which committee has continued to act as such, until discharged by the authority of this House.

(4.) Has the Lower House the right of declining to enter upon the consideration of business submitted to it by the Upper House, or to appoint committees when required by the President to do so? It appears to be most conformable to ancient precedents that the Lower House should not decline to enter upon the consideration of business committed to it by the Upper House, or to appoint committees either for special business or to meet committees of the Upper House, when required by the President to do so.

(5.) Has the Lower House the right of entering upon the consideration of business not previously committed to it by the Upper House? It is the opinion of your committee that, in conformity with ancient precedent and the constitution of Convocation, more especially as limited by the Act of Submission, the Lower House has no right to enter upon the consideration of any business, with a view to a synodal act, unless previously committed to it by the Upper House; but it may suggest the consideration of any business to the Upper House by way of petition or address.

(6.) What are the objects for which committees may be appointed by the Lower House when it is not required to do so by the President, and in what manner are such committees appointed? It appears to be consistent with ancient precedents for the Lower House to appoint committees for its own purposes, and to give such instructions to them as it may think necessary. Of this kind are committees of privileges to consider all questions concerning the rights and privileges of the Lower House, and committees of gravamina and reformanda, to consider complaints and representations made by members of the House, or in petitions transmitted through them. The appointment of such committees has usually been proposed and agreed to by the House at the beginning of each Convocation, or whenever the occasion for making them occurred, after which the members to serve upon them have been nominated by the Prolocutor, and submitted to the House for its approval. As the deliberations of such committees are entirely confined to the regulation of the affairs of the Lower House, or to the preparation of business which it has in hand, and in no respect affect the relations of the Lower to the Upper House, it does not appear to be necessary or required by general precedent to signify the appointment of such committees to the President, or to request his approval of the names of those who are appointed to serve upon them.

(7.) For what objects may the President require the appointment of committees of the Lower House, and in what manner are such committees appointed? With respect to the right of the President to direct the Lower House, through its Prolocutor, to name committees of its members for various specified purposes, the examination of the ancient documents would appear to lead to the following conclusions:—The President, through the Prolocutor, may direct the Lower House, as a body, to consider any subject committed to it, or to appoint a committee of its members for that purpose. Sometimes the number of members of such committee was prescribed; at other times it was left to the discretion of the House. The names of the persons so selected were sometimes communicated to the President; and there can be little doubt, from a general consideration of the tenor of the precedents, that if a return of such names had been required in any case, it would have been held to be the duty of the Lower House to comply with the order. Again, the President has been accustomed to direct the Lower House to appoint a certain number of its members to meet a certain number of those of the Upper House, and to return the names so appointed to the President for his approval.

Whilst we fully recognize the existence of precedents which lead to a contrary conclusion, we are of opinion that it is desirable that all the members of committees of the two Houses, when they meet together—unless for the purpose of conference merely—should meet upon equal terms, and that the result of their joint deliberations should in all cases be reported to Convocation. It would appear that, so far as regards this House, the usual course of proceeding in the appointment of such committees has been as follows. The President directs the Prolocutor to nominate the members of such committees, and to submit the names of the persons so nominated to him. The Prolocutor then proceeds at once to make his nomination, without requesting leave of the Lower House to do so; but the names so selected are submitted to the House for its approval. By this course of proceeding the Lower House is in no respect committed to the expression of any approval or disapproval of the object for which such joint committee is appointed, but simply accepts or rejects the names submitted to it by the Prolocutor.

(8.) Is it consistent with ancient precedents that the Lower House should continue its debates, after the schedule of prorogation has been read? We are of opinion that the Lower House has no power of continuing its debates after the schedule of prorogation has been read to the House; or the fact of its having been read in the Upper House has been announced by the Prolocutor; but it appears to be not inconsistent with former precedents for the Prolocutor to exercise a discretion in deferring the announcement of the prorogation until the consideration of the business before the House is concluded, unless it is declared by the President that the prorogation is immediate.

(9. The form of appointing, presenting, and confirming the Prolocutor. The "forma eligendi et præsentandi prolocutorem," drawn up by Archbishop Parker in 1562, is sufficiently full and precise, and appears to have been invariably followed. The form is stated to have been designed not merely as a rule for himself in holding his first Convocation, but also for a standing pattern for his successors. If a Prolocutor dies or vacates his office, a new Prolocutor is elected, presented, and confirmed, according to the accustomed forms.

(10.) The mode of appointing a deputy Prolocutor, when the Prolocutor is unable to attend from illness or other causes. The Prolocutor, with the sanction of the House, may name a deputy or deputies to act in his absence, but such nomination must be approved by the President.

(11.) Has the Lower House the right to receive petitions, and if so, in what form should they be addressed, or in what manner transmitted, to it? The Convocation of this province, when the two Houses are separated, is deemed to be held in the place where the Upper House assembles, and petitions therefore addressed to the Convocation generally should be transmitted to the Upper House. Petitions, however, addressed to the Lower House in the same manner may be received as other representations coming from the members who present them, and either referred to the committee of gravamina and reformanda, or be otherwise dealt with as may be determined. It is obviously the duty of the proctors of the Chapters and Clergy to present the gravamina and reformanda of those whom they represent to the consideration of the House.

The Prolocutor next presented the Report from the Committee of Gravamina. After referring to the official statement that more than five millions of persons in England are absent from public worship on the Lord's Day, which had been embodied in a schedule of gravamina presented to the House, together with a prayer that measures might be devised for a remedy of the evil, the Report proceeds as follows:

I. That, in order to reach effectually these masses of the population, it may be necessary to call to our aid the agency of a more multiplied and varied ministry than has hitherto been brought to bear upon them; and that it is a subject deserving the most careful deliberation whether this additional ministry should consist of deacons specially ordained for this duty, or of other agents acting under a license from the bishop, and either giving themselves wholly to this work, for the love of Christ, or devoting to it a portion of their time, without forsaking their usual secular avocations.

II. That since the character and condition of this population is such as, in some degree, requires to be dealt with in the same manner as that which is adopted by our missionaries in distant or foreign lands, it might be desirable that stations should be appointed in populous towns, parishes, and districts, at which sermons with or without any other service should, from time to time, be delivered.

That it might conduce to the religious awakening of many, if, at certain seasons, special preachers were to be appointed in each diocese by the bishop to visit the large towns or destitute districts, and hold such services as have been already mentioned.

And it might also be productive of much benefit if, in our cities, sermons, with or without preceding service and psalmody, were preached at suitable hours in the naves or other commodious parts of the cathedrals.

But they are impressed with a sense of the necessity that all such subsidiary agency should be employed in complete harmony with the diocesan and parochial system.

III. That inasmuch as the population of England and Wales has become doubled in the last half entury, and scarcely any increase has been made in the number of our bishops for three hundred years, it deserves attentive consideration, whether, for the due performance of the work of the Church, especially in our large towns and extensive dioceses, it be not very desirable to add to the episcopate, whether by the creation of new sees or by the appointment of bishops suffragan under the authority of the existing statute law.

IV. That it might conduce to the end proposed, as well as tend to render the existing services in our churches more available to the different classes of worshippers who attend them, were a division of the offices on Sunday morning to be sanctioned, by which the order for Morning Prayer, the Litany, the Communion Office, or any two of them might form a distinct service; provided that the whole three offices be read in the course of the forenoon, except it be in churches where, from peculiar circumstances, there is now no morning service.

V. It might also be desirable that in churches in which there may be two evening services the clergyman, with the approval of the bishop, should be at liberty to substitute for one of them a different form, consisting of the Litany, with a lesson or lessons from Scripture, psalmody, and a sermon.

VI. That it might further tend to the object in view if a shorter form of daily morning and evening prayer were compiled from the Prayer-Book, which might be used on all days except on Sundays and holydays; and if a short service were also compiled from the Prayer-Book for the use of schools, and a series of short services for such purposes as the following, viz.:

For the deprecation of God's judgments;

For thanksgiving;

For a blessing on the missionary work of the Church;

For the reunion of the divided portions of Christ's body;

And for other similar objects.

VII. That with the view of extending the influence of Christian example in the community, and of training the younger members of the Church, after confirmation, in habits of piety and order, it might be advisable that measures should be taken for bringing them together from time to time for mutual religious instruction and improvement, under the direction of the parochial minister.

VIII. That in order to make the existing amount of church accommodation available for the largest possible numbers of the people, it is desirable that, in addition to the multiplication of services in the way above proposed, the exclusive allotment of sittings in our churches should be limited as much as possible; that all such sittings, where practicable, should be made free for at least one service in the day; and that the whole should be made to possess the same character as regards appearance and convenience.

IX. The committee indulge the hope that by such measures, under the blessing of Divine Providence, the operations of the Church might be so extended as not only to carry the ministrations of the Gospel to multitudes who at present have no access to the means of grace which she has provided, but also win back and secure the sympathies and hearts of others who are not now in communion with her; an object well deserving the Christian solicitude and earnest prayers of all the members of our Church.

X. And lastly, the committee recommend that a "representation," embodying this report, be humbly presented to his grace and their lordships of the Upper House of Convocation, with a view to their taking it into their consideration.

Motions were then made, and, after some debate, agreed to, that both of the above reports should be taken into consideration by the House at its next session. In the course of the debate, Archdeacon Allen made a speech, part of which is too good to be omitted:

> He had heard some intimations that it was intended to have a semi-permanent diaconate. He did not think that was what the Church wanted; but that what was most required was, that they should raise the attainments and the standing of the clergy rather than lower them—not to introduce a body of deacons who possibly might not rise to the priesthood, and who would be distasteful to the great body of the clergy and laity. He earnestly wished that the bishops, as being the guides—the chief captains in the conflict—could call upon pious laymen to join with their brethren of the ministry in fighting against the common enemy; and this for many reasons, because he thought that, from circumstances to which it might not be wise to advert, the course of events for the last sixteen years had, in a great measure, separated the clergy from the laity, causing the laity to look upon the clergy as ecclesiastics rather than pastors, intent upon the interests of a clique rather than upon that which was the object of all Christian people. By such a union between clergy and laity as he had suggested, the laity would be brought to act in brotherly relation to the clergy. Although little fruit might result from such an appeal as he desired to see the bishops issue for years to come, yet he thought that, in the course of time, some person of excellent piety and high station would come forward and realize what the Church had a right to expect from our earnest-minded Christian laity [loud cheers.]

On motion by Dr. Pellew, Dean of Norwich, seconded by Dr. Wordsworth, an addition was made to the Committee of Gravamina, the reason assigned being, that subjects of great importance would come under their handling, and it was indispensable that the Committee should have the full confidence of the House. It was here announced that the President wished to see the Prolocutor and his assessors in the Upper Chamber. On their return, the Prolocutor read the two reports agreed to by the Upper House. The proposal of Dr. Walker having also been read, together with the resolution of the Bishops thereupon, Dr. Wordsworth moved the following resolution:

> That this house having received a message from his Grace the President, and from their lordships of the Upper House, concerning an offer made by the Rev. S. E. Walker, D. D., in reference to the advowson of St. Columb Major, in the county of Cornwall, with a view to the erection of an episcopal see in that county, do hereby unanimously concur in the resolution of their lordships on that subject, and express their devout thankfulness to Almighty God for having put it into the heart of the offerer to make a proposal which promises to be so conducive to the spiritual welfare of the Church; and that the Prolocutor be requested to communicate the same to his grace.

Dr. Wordsworth remarked that the proposal in question was originally made to the committee of which he was a member. It was desirable for the House to know, that the proposal was approved by the Bishop of the Diocese (Exeter). As to the division of the diocese, it was Dr. Walker's request that the consent of the diocesan should be obtained, and it would be satisfactory to the clergy to know that his application was forwarded to the commission by the Bishop. Dr. Walker also made it a stipulation that the scheme should have the sanction of Convocation, so that it was necessary for the opinion of the house to be taken upon it. Dr. Walker thought such consent was necessary for the canonical recognition of the act. Such an important act might, with God's blessing, lead to similar acts throughout the country. Such an act, also, was one of restoration of an ancient see, for Cornwall had an episcopal see of its own in ancient times. He could not help regarding it as auspicious that a bishopric should be thus endowed by one who had been for some time under the tuition of their Prolocutor, and who was a student of the royal school of Westminster.

Canon Selwyn, hoping this might be the beginning of an extension of the Episcopate, so much needed and desired by the Church at large, seconded the resolution, which was then put to the House, and adopted unanimously.

The Prolocutor having announced the two new joint committees appointed by the Upper House, and having named the members of these committees from the Lower House, and his nominations having been agreed to, the proceedings were then formally adjourned till Thursday, August 24.

A public meeting was held on Wednesday the 19th ult., in furtherance of an effort now in progress to secure a permanent increase of the means of the Propagation Society. The Lord Mayor of London presided, the Archbishop of Canterbury, and the Bishops of London, Oxford, New Zealand, and Natal taking part in the proceedings. The Rev. Mr. Hawkins, Secretary of the Society, read a statement setting forth the following facts:

> The Society's general fund, which amounted last year to £59,441, is already pledged for the maintenance of existing missions, about two-thirds of it being appropriated to colonial and one-third to heathen missions. Appeals, chiefly for spiritual aid to our heathen fellow subjects, are now before the Society in such numbers that an addition of £20,000 per annum to the Society's income would barely suffice to meet them. It was to be hoped that the effort begun in the metropolis by the present meeting would be extended throughout the kingdom. The object proposed was to increase by one-third the present amount of the Society's general fund, which might be effected either by preaching annual sermons for the Society in those churches where there is now only a triennial sermon, or by a more systematic canvass of parishes where an association was established, combined with the foundation of additional associations in parishes where they do not now exist. Though for upwards of a century the Societies' operations had virtually been limited to the North American and West India colonies, yet within the last thirty or forty years they had been extended to India, Van Diemen's Land, New Zealand, South Africa, and Borneo; and within the same period 25 additional colonial Bishoprics had been founded, and in 21 of these the Society had missionary stations. The total sum expended by the Society during the year 1853, for the maintenance, in whole or in part, of 447 missionaries and 700 catechists, schoolmasters, and theological students (over and above funds especially appropriated by the donors), was £56,000. In answer to the objections made, that a large share of the Society's funds is expended on the older colonies, and that the Society confines its efforts to the maintenance of clergymen in British settlements, while the vast field of heathen missions is left to other Societies, it was stated—first, with respect to the Society's expenditure in North American and West Indian colonies, that it would be seen by the report for 1843 that the expenditure for that year in the diocese of Toronto was £6,500, while in 1853 it was only £3,100: and that in the six dioceses of British North America there had been since 1843 a total reduction in expenditure to the amount of £5,000, while the number of missionaries during the same period had been largely increased. The reduction of the Society's expenditure in the four West Indian dioceses, within the same period of ten years, had been from £11,200 to £2,600. To the other misstatement, that the Society confined its operations almost entirely to people of British descent, and took little or no part in missionary efforts for the conversion of the heathen, the following was the short and conclusive answer. The single diocese of Madras (Southern India) had received during the past year the sum of £10,150, or more than the three Canadian dioceses put together; while the diocese of Calcuttta (besides a large grant from the Jubilee Fund) had received the sum of £8,900, more than twice the aggregate amount of what was contributed by the Society to the four Australian dioceses and Tasmania. In short, the East Indies and Ceylon had received during the past year more than one-third of the Society's whole income, and the total annual expenditure on missions to the heathen could not be reckoned at less than £23,000.

The proceedings as reported in the *Morning Chronicle* were full of spirit and good feeling. The following resolutions were passed, the first being moved by the Archbishop, the second by the Bishop of New Zealand, the third by the Bishop of Oxford:

> That recent providential openings for the diffusion of Christianity in heathen lands constitute a call upon the Society for the Propagation of the Gospel to extend its missionary operations.
>
> That a special effort is required in aid of those Dioceses which are so placed as to form new centres of Missionary operations among the vast heathen nations which lie near to or within the boundaries of the British possessions.
>
> That a Committee be now formed to raise the funds to enable the Society for the Propagation of the Gospel to establish and support new missions, and that the Committee be made permanent for the purpose of augmenting the means at the disposal of the Society for its great Missionary objects.

Bishop Selwyn was particularly spirited and happy in his speech. We can give but part of it. Referring to the late withdrawal of his salary by the Government, he proceeded thus:

> He did not complain of her Majesty's Government. He wished to express his entire willingness to try the experiment how many things there were in the world, salary included, which he could do without; and he was thankful, in some respects, that the experiment was to be tried by him first; for if he had accepted the offer of translation to the see of Sydney, his own diocese would have been left without a certain income, except such as could be raised by a stranger. His residence, too, of twelve years in New Zealand had made him acquainted with the best places for fern roots and the haunts of birds and fishes, so that he was better fitted than another for trying the experiment of a self-supporting episcopate. Lest it should be supposed that the alteration in his financial position would make an alteration in his determination to go back to New Zealand, he wished to state most clearly and distinctly that it was his intention, God willing, to return to his own diocese, and to maintain himself there by digging, or by begging, or by both [loud applause]. For one thing he was thankful that his services were no longer needed by her Majesty's Government, it having pleased God, by the exertions of his excellent friend Sir George Grey, to restore New Zealand to a state of perfect tranquillity. The Temple of Janus was closed, and the doors of the Treasury were closed upon him. It would have been an advantage if the closing of the Treasury doors had been prospective instead of retrospective, because it was rather inconvenient to find on the 30th of July, 1854, that his salary had come to an end on the 31st of March, 1853 [hear, hear, hear]. From reading the debates and the propositions of some Liberal members, he was led to inquire whether he could safely accept so large a sum as £600 a year; so he asked an officer what amount of military protection could be afforded by the sum of £600 a year; the answer was about a corporal's guard, and that satisfied his mind he could not do wrong under all the circumstances if he accepted as much pay as was given to a corporal's guard in her Majesty's service [hear, hear, hear].

Mr. Hubbard, Governor of the Bank of England, moved that the thanks of the meeting be offered to the Lord Mayor for granting the use of the Egyptian Hall, and for his lordship's able and courteous bearing in the chair; which motion was carried by acclamation. The Mayor, in acknowledging the compliment, announced a donation, by Mr. Hubbard, of £100, and an annual subscription of £10.

The Propagation and Christian Knowledge Societies have respectively contributed the sums of £3,000 and £2,000 towards the immediate establishment of a Bishopric of Perth, Western Australia, the large See of Adelaide being divided for that purpose. The sanction of the Government has been obtained for the new diocese.

The same Societies are also stated to have appropriated the same sums respectively for the endowment of a new Bishopric of Mauritius and its dependencies; the Queen having sanctioned the formation of such a Diocese. The Rev. Vincent Ryan, Principal of the Metropolitan Institution at Highbury, is named, it is said, for the first Bishop.

The Rt. Rev. Dr. Eden, Lord Auckland, has been enthroned as Bishop of Bath and Wells, with the usual ceremonies.

Ireland.—The Bishop of Cashel had lately concluded his visitation tour through the Diocese of Cashel and Emley, at Templemore, where 108 persons were confirmed, including 40 of the military stationed there. In 1851, the number of converts from Romanism confirmed by the Bishop was 274; in 1854, it was 183.

Dr. Leslie, Lord Bishop of Kilmore, died at Cavan, on Saturday, the 22d ult., in his eighty-second year. The income of his successor will be much reduced, and a large sum fall to the Church Fund.

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LITERATURE.

Nordurfari, or Rambles in Iceland; by Pliny Miles. Norton.

Mr. Miles' tour in Iceland—Nordurfari is Icelandic for Northern Journalist,—was made in the summer of 1852. On the first of July of that year, he set out from Copenhagen in one of the four periodical Danish vessels which keep up the year's traffic and monopoly with that parental government. After nineteen days' voyaging, with a look in at Elsinore and Hamlet's Castle, and a Fourth of July celebration on the coast of Norway, we are landed at Reykjavik. Mr. Miles, it should be remarked—this being, we believe, the first formal introduction of his name to the public on the title-page of a book—is a spirited young American, who has travelled of late years diligently over Europe, picking out the more out-of-the-way opportunities for adventure, with some qualities which Young America does not always exhibit—as, for instance, a love of science, of natural history, and the literature of the northern nations. Though this is his first book, it is not his first appearance in print, Mr. Miles acknowledging to the voluminous series of letters from abroad, always instructive and entertaining, signed "Communipaw," in the Boston *Post*. We may add further from the revelations of this volume, that Mr. Miles is something of a sporting character, that he is "a tall man in Illyria," that he resembles Shakespeare—of whom he is an original reader, not of second-hand extracts—in at least one particular, a fondness for bad puns, and that he prides himself quite as much upon the healthfulness and independence of a huge beard as upon his rare acquaintance with Icelandic poetry. If he will allow us to make him one suggestion, it is that in his next book—for we trust to welcome many from his pen—he shall throw aside a certain amount of small slang and flippancy, which really does great injustice to his earnest and valuable attainments. Nor can we see why so accomplished a gentleman should think it necessary to affect a slight carelessness of grammar, in such phrases as "He is evidently not born to be drowned, but he better be cautious";—though that is not of much consequence, since grammar is a commodity which can be purchased cheap enough anywhere, while good humour and knowledge of Iceland are not to be picked up in such a pleasant book every day. Any one may interpolate an auxiliary, in the sentence which we have quoted, but it is the privilege of few to inform us, from actual inspection, of the number of craters of Hekla, how broad is the base of Skaptar Jokull, or how high is the lift of the great Geyser.

Iceland is a unique country, a speciality in travel, well worthy a monograph in a volume by itself. Mr. Miles, notwithstanding his occasional light talk and Yankee persiflage, handles the island with reverence. He could pay it no more possible respect than to describe it as well as he does. We have its history, its geography, its natural curiosities, its mythology and literature; and the information on these points is all the more valuable for being briefly expressed.

To gather from Mr. Miles' book a few of the more striking details. The hot springs of Iceland are somewhat at variance with its name, which should be exchanged with Greenland, "for Iceland is a country of green fields and fair flowers, while Greenland is covered with almost perpetual ice and snow." The cold in winter never descends to any of those portentous depths of the thermometer which we are accustomed to see chronicled in the newspapers from Franconia in New Hampshire; it rarely sinks lower than twelve to eighteen above zero, while in summer there is a pleasant temperature of seventy to eighty. "Sometimes during the entire winter there is but little snow, and not frost enough to bridge the lakes and streams with ice." The size of the island is about the surface of the State of New York: its position and distance "three hundred miles east of the coast of Greenland, a little over five hundred from the north of Scotland, nearly one thousand from Liverpool, thirteen hundred from Copenhagen, and about three thousand miles from Boston." The population is sixty thousand,—a well-educated, moral, hospitable, religious people, with a few rogues among them of course, else there would be no occasion for their ancient institution, the court, formerly held with natural state, in a remarkable formation open to the sky.

As regards literature, "they possess a greater spirit of historical research and literary inquiry, have more scholars, poets and learned men, than can be found among an equal population on the face of the globe"; a statement which is highly creditable to their national vigour, which thus resists the usual tendencies of a remote isolated community. We are in the habit of thinking that literature can only be stimulated and supported by the concentration and necessities of life in large cities, and regard it as the compensation of the harassed life of London, Paris, or New York, that it favours mental development; but here are a people who cultivate languages, copy manuscripts, acquire books, write history and poetry, with a capital city of but twelve hundred people, and with the countenance of only a single school or college. Educated at this institution at Reykjavik, supported by the Danish government, the youths of the island speak fluently Latin, Danish, French, and English. These scholars furnish the cultivated clergymen of the island, who maintain those little edifices, twelve feet by eighteen, the churches, which, in the absence of inns, are used by the traveller as lodging-places. At night an eider bed is carried there, a pillow or a coverlet, and the visitor sleeps by the altar. The religion of the place is exclusively Protestant, and it has been so since the Reformation reached there, in the middle of the sixteenth century, when "the last Catholic bishop and his two illegitimate sons were beheaded for murder and other crimes."

The atmosphere of the country is very pure. Mr. Miles was constantly mistaking distances. He proposed to a boatman to row him across the bay at the capital Reykjavik, and wait while he ascended the mountain opposite. He supposed it was two miles across, and that he might run up to the summit. It was thirteen, and the mountain was about three thousand feet high. He made an excursion into the interior with Captain Laborde, of a French frigate in the harbour, who said "that in all the countries where he had travelled, he had never seen anything like the atmosphere, except in Greece. As we approached Lake Thingvalla, he said the mountains opposite formed a perfect Grecian picture."

The Geysers are seventy miles from the capital. The travel is on horseback, small animals, a trifle larger than the Shetland poney. The latter part of the way is over broken beds of lava which cover one-third of the island. The area of the Geysers is a piece of ground, slightly sloping, of some fifty acres. The fountains do not play always or all at once. You must wait your opportunity as you do at Versailles. The largest may at any time be distinguished by its mass of steam. Approaching it, you come upon an elliptical basin of fifty-six by forty-six feet—"like a tea saucer"—four feet in depth. Mr. Miles found the water clear as crystal, and the temperature three degrees below the boiling point. In the centre of the basin is the "pipe", sixteen feet across at the surface, and sixty-five feet in depth, by measurement of Sir George Mackenzie and others. Notice is given to curious visitors, of the playing of this huge fountain, by a subterranean rumbling, like explosions of cannon. All its attempts are not equally successful. After one or two disappointments in the course of the day, our traveller witnessed one of its grand displays. "The water shot in one immense column from the whole size of the pipe, and rose perpendicularly, separating a little into different streams as it ascended. Its height was about seventy or seventy-five feet. The awful noise, as a renewal of the forces kept the water in play, seemed as if a thousand engines were discharging their steam-pipes up through a pool of boiling water. We stood in perfect safety within forty feet of the fountain, all the time it was playing, which was about six or eight minutes." Other jets in the neighbourhood exhibit various interesting phenomena.

Mr. Miles ascended Hekla and explored its chief crater, which had several snow-banks in it, with plenty of hot lava and smoke through the fissures. Skaptar Jokull is the great volcano of the island, a mountain more than three hundred miles in circumference at the base. In 1783 it threw out lava sufficient "to fill the channels of fifty rivers as large as the Hudson, from Albany to New York," and the devastation of life, vegetation and property was proportionate.

Not less noticeable than the springs, of which those at Reykir form another group, are the sulphur mountains near Krisuvik. An ascent of nearly a thousand feet introduces the traveller to a thoroughly Dantesque pool of fire and brimstone. A subterranean fire sends up through apertures in the clay soil a sulphurous smoke, which deposits the sulphur on the surface. Mr. Miles asks, "How did Shakespeare get his knowledge of sulphur mines? He was never in a volcanic country. I think he got it, as he did everything else, by inspiration. He knew that sulphur was generated in heat. In Othello he says:

> 'Dangerous conceits are, in their natures, poisons,
> Which at the first are scarce found to distaste,
> But with a little act upon the blood,
> Burn like mines of sulphur.'"

The natural history of the island is as interesting as its geology. Here is the home of some of the noblest of the aquatic fowl, the eider duck, the solan goose, and the jer falcon. Formerly the down of the eider, which the bird plucks from its breast to line its nest, was worth several dollars a pound, now it can be purchased for less than fifty cents. It has gone out of fashion, though free trade, which is to begin with the opening of the ports in 1855, may bring it again into a better demand. The commerce of the island has been monopolized by Denmark. When the ports are opened a good trade will be commanded by its products of fish. Smoked salmon is sometimes sold there at a penny a pound; cod is abundant; wool is exported, fish and seal oil, whale blubber, seal and fox skins, hides, sulphur, &c. Their horses, too, will be in demand. The United States will probably get their share of this commerce, when the old communication of the island with America, which began centuries before the landing of Columbus, will be resumed, and a trip to the Geysers will be an ordinary summer adventure.

The literature of the country has always attracted the attention of travellers and of scholars who have never visited the region. Henderson, many years ago, spoke of this noticeable feature of the country. The old literature, from the tenth to the twelfth centuries, is mythologic and historical in the Eddas and Sagas. The author of the prose, or younger Edda Snorri Sturluson, was renowned both as a warrior and politician. A memorial of him is left on the island, in the huge bath which he erected, circular and large enough to swim in, luxuriously furnished with hot water from a geyser, by a conduit five hundred feet long. An analysis of this literature shows it to be simple, manly, poetic, and as it is nearly allied to the Anglo-Saxon, its study should be at the foundation of every thorough English education. The modern literature consists chiefly of translations. Ion Thorlakson, a parish priest passing rich with about *forty dollars* a year, translated Paradise Lost and Pope's Essay on Man. A fine specimen, a translation of Bruce's Address to his Army, from Burns, is given by Mr. Miles, side by side with the original, from which the close affinities or capabilities of the language may be perceived. He also gives us Benjamin Franklin's story of the *Whistle*, as it is read by the boys in Iceland. These books are mostly printed and bound in the island.

In conclusion, we must thank Mr. Miles for the unusual luxury of his thorough index, both the general one of the volume and the special mythological references. There are few books which are not better for an index; to books of travels, where a great variety of topics is incidentally touched upon, it is indispensable. It is a fair test of the large amount of valuable information condensed in this moderately-sized volume.

Lectures on Architecture and Painting, delivered at Edinburgh, in November, 1853, by John Ruskin, with illustrations drawn by the author. John Wiley.

Of the four lectures in this volume, the first and second are occupied with the architecture of Edinburgh and questions growing out of it; a third with Turner and his works; the fourth with Pre-Raphaelitism. Mr. Ruskin's heresies in art, as his opposition to the schools of the day would be called at least by them; his great admiration for Turner, and his poetical and religious enthusiasm, mixed up with his taste and science, are the noticeable features of his productions—in some of which the attention of the uninitiated reader is taxed by his refinements. In the present volume he is clear, fluent and practical, as befits a lecturer in setting forth his topics. Indeed he is so direct in his statements touching the buildings of Edinburgh that he seems to lack courtesy to his audience. This certain effrontery and over-positiveness of manner does not sit gracefully on his subject, or harmonize with the many delicate points which he makes in the course of his dissertation. His main idea of architecture would seem to be the pictu resque, that which has most beauty and expression, which suggests most to the mind, and for this he prefers the Gothic in all cases to the Grecian. For those square packing boxes, the flat-roofed houses, with unrelieved windows, which form most of our city habitations he would have very little respect, and would advise, if he came to New York, as he did the people of Edinburgh, that porches, bay windows, peaked roofs, should be stuck upon them any way, at all hazards. He asks if nature ever produces these square forms in her works, and imagines, for the absurdity of the thing, the spray of a branch setting out at right angles, with square leaves. He is less convincing when he argues against the use of iron in architecture because it is not familiarly spoken of in the Bible. The passage is curious.

> I cannot now enter into any statement of the possible uses of iron or glass, but I will give you one reason, which I think will weigh strongly with most here, why it is not likely that they will ever become important elements in architectural effect. I know that I am speaking to a company of philosophers, but you are not philosophers of the kind who suppose that the Bible is a superannuated book; neither are you of those who think the Bible is dishonoured by being referred to for judgment in small matters. The very divinity of the Book seems to me, on the contrary, to justify us in referring *every* thing to it, with respect to which any conclusion can be gathered from its pages. Assuming then that the Bible is neither supernnuated now, nor ever likely to be so, it will follow that the illustrations which the Bible employs are likely to be *clear and intelligible illustrations* to the end of time. I do not mean that everything spoken of in the Bible histories must continue to endure for all time, but that the things which the Bible uses for illustration of eternal truths are likely to remain eternally intelligible illustrations. Now, I find that iron architecture is indeed spoken of in the Bible. You know how it is saidto Jeremiah, "Behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls, against the whole land." But I do not find that iron building is ever alluded to as likely to become *familiar* to the minds of men; but, on the contrary, that an architecture of carved stone is continually employed as a source of the most important illustrations. A simple instance must occur to all of you at once. The force of the image of the Corner Stone, as used throughout Scripture, would completely be lost, if the Christian and civilized world were ever extensively to employ any other material than earth and rock in their domestic buildings; I firmly believe that they never will; but that as the laws of beauty are more perfectly established, we shall be content still to build as our forefathers built, and still to receive the same great lessons which such building is calculated to convey; of which one is indeed never to be forgotten. Among the questions respecting towers which were laid before you to-night, one has been omitted: "What man is there of you intending to build a tower, that sitteth not down first and counteth the cost, whether he have sufficient to finish it?" I have pressed upon you, this evening, the building of domestic towers. You may think it right to dimiss the subject at once from your thoughts; but let us not do so, without considering, each of us, how far *that* tower has been built and how truly its cost has been counted.

This is a course of argument which would prove anything, and might seem to favour the logic of the Ordinary in *Jonathan Wild*, who piously drank punch, because, as he said, it was a liquor nowhere spoken against in Scripture.

To show how well Mr. Ruskin can state his theory, which too easily leads to irreverence, we quote another passage from this book on the subject.

> You have at present no conception, and can have none how much you would enjoy a truly beautiful architecture; but I can give you a proof of it which none of you will be able to deny. You will all assuredly admit this principle—that whatever temporal things are spoken of in the Bible as emblems of the highest spiritual blessings, must be *good things* in themselves. You would allow that bread, for instance, would not have been used as an emblem of the word of life unless it had been good, and necessary for man; nor water used as the emblem of sanctification, unless it also had been good and necessary for man. You will allow that oil, and honey, and balm are good, when David says, "Let the righteous reprove me; it shall be an excellent oil;" or, "How sweet are Thy words unto my taste; yea, sweeter than honey to my mouth;" or, when Jeremiah cries out in his weeping, "Is there no balm in Gilead? is there no physician there?" You would admit at once that the man who said there was no taste in the literal honey, and no heal-iu the literal balm, must be of distorted judgment, since God had used them as emblems of spiritual sweetness and healing. And how, then, will you evade the conclusion, that there must be joy, and comfort, and instruction in the literal beauty of architecture, when God, descending in his utmost love to the distressed Jerusalem, and addressing to her His most precious and solemn promises, speaks to her in such words as these: "Oh, thou afflicted, tossed with tempest, and not comforted,"—What shall be done to her?—What brightest emblem of blessing will God set before her? "Behold, I will *lay thy stones with fair colours*, and thy foundations with sapphires; and I will make thy *windows of agates*, and thy gates of carbuncles, and all thy borders of pleasant stones." Nor is this merely an emblem of spiritual blessing: for that blessing is added in the concluding words, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children."

There is some dillettanteeism in all this, as there is in the author's excessive talk about Turner.

The Pre-Raphaelite lecture is a very ingenious apology for the school, which, like Wordsworth in some of his poetical illustrations, has had to caricature its subject to make it visible to the eyes of the indifferent public. It is a plea for reality and truthfulness in art, the actual living thing as opposed to that superficial gloss of it which has passed under the name of the ideal. When the new school settles down a little upon a wiser medium course than its literal copy of the imperfections of the past, it will occupy the just ground. Fortunately it has a man of genius, from all accounts, in Mr. Millais, its representative in England.

Mr. Ruskin's account of the departure of Raphael from his early manner is striking.

DATE OF PRE-RAPHAELITISM.

> Now so justly have the Pre-Raphaelites chosen their time and name, that the great change which clouds the career of mediæval art was effected, not only in Raphael's time, but by Raphael's own practice, and by his practice in *the very centre of his available life*.
>
> You remember, doubtless, what high ground we have for placing the beginning of human intellectual strength at about the age of twelve years.[*] Assume, therefore, this period for the beginning of Raphael's strength. He died at thirty-seven. And in his twenty-fifth year, one half-year only past the precise centre of his available life, he was sent for to Rome, to decorate the Vactian for Pope Julius II., and having until that time worked exclusively in the ancient and stern mediæval manner, he, in the first chamber which he decorated in that palace, wrote upon its wall the *Mene. Tekel, Upharsin*, of the Arts of Christianity.
>
> And he wrote it thus: On one wall of that chamber he placed a picture of the World or Kingdom of *Theology*, presided over by Christ. And on the side wall of that same chamber he placed the World or Kingdom of *Poetry*, presided over by Apollo. And from that spot, and from that hour, the intellect and the art of Italy date their degradation.
>
> Observe, however, the significance of this fact is not in the mere use of the figure of the heathen god to indicate the domain of poetry. Such a symbolical use had been made of the figures of heathen deities in the best times of Christian art. But it is in the fact, that being called to Rome especially to adorn the palace of the so-called head of the Church, and called as the chief representative of the Christian artists of his time, Raphael had neither religion nor originality enough to trace the spirit of poetry and the spirit of philosophy to the inspiration of the true God, as well as that of theology; but that, on the contrary, *he elevated the creations of fancy on the one wall, to the same rank as the object of faith upon the other*; that in deliberate, balanced opposition to the Rock of the Mount Zion, he reared the rock of Parnassus, and the rock of the Acropolis; that among the masters of poetry we find him enthroning Petrarch and Pindar, but not Isaiah nor David, and for lords over the domain of philosophy we find the masters of the school of Athens, but neither of those greater masters by the last of whom that school was rebuked,—those who received their wisdom from heaven itself, in the vision of Gibeon,[†] and the lightning of Damascus.
>
> The doom of the arts of Europe went forth from that chamber, and it was brought about in great part by the very excellencies of the man who had thus marked the commencement of decline. The perfection of execution and the beauty of feature which were attained in his works, and in those of his great contemporaries, rendered finish of excution and beauty of form the chief objects of all artists; and thenceforward execution was looked for rather than thought, and beauty rather than veracity.

[*] Luke ii. 42, 49.

[†] 1 Kings iii. 5.

The best translation of Don Quixote into English, that by Motteux, who also worthily supplied the sequel to Urquhart's version of Rabelais, has not been so generally known and appreciated as it deserved, and this notwithstanding its merits were so fully endorsed by Lockhart—a competent authority, as his careful annotations to the work and translations of Spanish ballads appended to his edition proved. Lockhart chose the version of Motteux for reprint in 1822, as "by far the most spirited," expressing at the same time respect for the oldest English translation by Shelton. We have long been acquainted with the racy and idiomatic style of Motteux, which is well calculated to give effect to the point of Cervantes' famous satire. There is far more strength and fibre and wide-awake resolution in his sentences than in the eked out, job-looking translation in common use by Jarvis. When to this greater spirit and interest in the text is added the stock of Lockhart's historical and critical notes and poetical translations, there can be no question which copy to prefer. One reason of Lockhart's book being less known is its late scarcity in the market, the English edition having been for some time out of print. It is now reprinted in a style superior to the original, in four duodecimo volumes, by Little, Brown & Co.

Messrs. Phillips, Sampson & Co. include, in their stock of standard authors, Mitford's valuable edition of Milton's Poetical Works, and a neat collection of the *Poems, Plays and Essays* of Goldsmith. The latter has a dissertation and memoir by Dr. Aikin, and an introductory essay by Tuckerman. The recent diligent and philosophical biography of Goldsmith, by Forster, has, of course, superseded all previous accounts as an authority; but enough remains of the kindly nature of Aikin to give pleasure in the reading of his essay. Tuckerman's contribution is the appreciative comment of a traveller and scholar.

Mitford's literary, historical and critical labours, we have often introduced to our readers, in connexion with the numerous recent editions of the classic English poets—noticing their wide range of reading and editorial fidelity. His copious illustrations from contemporary memoirs, books of the time, and other sources, are never merely curious, though frequently from unexpected quarters; they always add to the author's text. Another merit of Mitford is his plain and unpretending style, the index of his sound judgment. In this life of Milton he writes with a due admiration for the learning, genius and force of character of the author; while he is not insensible to the pride of opinion, strengthened by these high qualities and attainments, which sometimes misled him, as in his theological and some of his social theories.

GLEANINGS FROM FOREIGN EXCHANGES.

American Indian Heraldry.—The Indian tribes of the North American continent have an interesting custom amongst them, which is not unlike the system of heraldry amongst more civilized communities. It is called the institution of the *totem*. The *totem* is a recognized symbol of the name of a progenitor, most frequently some bird, quadruped, or other well-known object in the animal kingdom, which thus comes to represent the family surname, and it is usually some animate rather than inanimate object. Its significant importance amongst them is very great, as may be seen from the fact that they unhesitatingly trace their descent from it. By whatever names they may have been known during life, it is the *totem*, and not their personal name, that is placed on the tomb indicating their burial-place. The bear, the wolf, the fox, and the turtle, appear to have been amongst the most honoured *totems* of these Indian tribes, and thus have great prominence in the traditions of the Iroquois, Delaware, Lenapis, and other Indians. No savage tribes are more tenacious of their relationship than these North American Indians. No earthly calamity causes such deep grief in these families as the untimely death of a promising son, at his entrance upon life, or at the time of early manhood. Instances have been known where the father has actually redeemed his son from the burning stake, by giving himself to the flames for the sake of his son. A most affecting instance of this kind is mentioned in Schoolcraft's History, Condition, and Prospects of the Indian Tribes of the United States, as having occurred in the history of the war which was carried on between the Chippewas and the Fox Indians, after the latter had joined the Sioux. During this war, the Foxes captured the son of a celebrated and aged chief of the Chippewas, while the father was absent from his wigwam. On reaching his home, the old man heard the heart-rending news, and knowing what the fate of his son would be, he followed on the trail of the enemy alone, and reached the Fox village while the Foxes were in the act of kindling the fire to roast him alive. "My son," said he, "has seen but a few winters; his feet have never trod the war-path; but the hairs of my head are white. I have hung many scalps over the graves of my relatives which I have taken from the heads of your warriors. Kindle your fire about me, and send my son home to my wigwam." The offer was accepted, and the old chief, without condescending to utter a groan, was burnt at the stake in place of his son.

Cromwell's Greatness.—Cromwell died in the plenitude of his power and geatness. He had succeeded beyond all expectation, far more than any other of those men has succeeded, who, by their genius, have raised themselves, as he had done, to supreme authority; for he had attempted and accomplished, with equal success, the most opposite designs. During eighteen years that he had been an ever-victorious actor on the world's stage, he had alternately sown disorder and established order, effected and punished revolution, overthrown and restored government, in his country. At every moment, under all circumstances, he had distinguished with admirable sagacity the dominant interests and passions of the time, so as to make them the instruments of his own rule,—careless, whether he belied his antecedent conduct, so long as he triumphed in concert with the popular instinct, and explaining the inconsistencies of his conduct by the ascendant unity of his power. He is perhaps the only example which history affords of one man having governed the most opposite events, and proved sufficient for the most various destinies. And in the course of his violent and changeful career, incessantly exposed to all kinds of enemies and conspiracies, Cromwell experienced this crowning favour of fortune, that his life was never actually attacked; the Sovereign against whom Killing had been declared to be No Murder, never found himself face to face with an assassin. The world has never known another example of success at once so constant and so various, or of fortune so invariably favourable, in the midst of such manifold conflicts and perils.

Yet Cromwell's death-bed was clouded with gloom. He was unwilling not only to die, but also, and most of all, to die without having attained his real and final object. However great his egotism may have been, his soul was too great to rest satisfied with the highest fortune, if it were merely personal, and, like himself, of ephemeral earthly duration. Weary of the ruin he had caused, it was his cherished wish to restore to his country a regular and stable Government—the only Government which was suited to its wants, a monarchy under the control of Parliament. And at the same time, with an ambition which extended beyond the grave, under the influence of that thirst for permanence which is the stamp of true greatness, he aspired to leave his name and race in possession of the throne. He failed in both designs: his crimes had raised up obstacles against him, which neither his prudent genius nor his persevering will could surmount; and though covered, as far as he was himself concerned, with power and glory, he died with his dearest hopes frustrated, and leaving behind him, as his successors the two enemies whom he had so ardently combated—anarchy and the Stuarts.—Guizot.

Action between Russian and English Ships in 1810.—Before arriving at Revel a small bay is passed, the scene of one of the most brilliant exploits in the annals of the British navy. In 1810 a Russian squadron of nine sail of the line was sighted off Hango Head, the western end of the northern shore of the Gulf of Finland, by the combined force of ten Swedish and two English line-of-battle-ships. The two latter, the *Implacable* (Sir Byam Martin) and the *Centaur* (Sir Samuel Hood), outsailed their colleagues, and the *Implacable* attacked the sternmost Russian vessel—the *Sewolod*—and made her haul down her pendant after an action of half an hour's duration. The enemy now bearing down to the rescue, the two English ships made for the Swedish fleet, then ten miles to leeward, when the *Implacable's* prize was taken in tow by a Russian frigate. On this the *Centaur* and *Implacable* made a fresh attempt to secure the *Sewolod*, and drove off the frigate, but had again to retreat, in consequence of the Russians bearing down a second time upon them. The enemy now stood into the harbour of Port Baltic (Rogerswick), and the *Sewolod* running aground at the entrance, our two ships for the third time return to the attack, and after a sharp contest took possession of and burnt the Russian, making the whole of her crew prisoners. This (with the exception of two gun-boat actions in 1809) is almost the solitary occasion on which English and Russian vessels have come into hostile contact. In the succeeding year the presence of two of our liners, with a frigate and sloop, was sufficient to clear the Gulf of Finland, and to strike such terror into the enemy that he never ventured to leave his harbours! Frazer's *Magazine*.

Camp Followers.—Among the most amusing specimens of the race must be reckoned some Jew and Armenian money-changers—squalid, lean, and hungry-looking fellows—whose turbans and ragged gaberdines are ostentatiously dirty and poverty-stricken—who prowl about the camp with an eternal raven croak of "I say, John, change de mounish—change de mounish," relieved occasionally by a sly tinkle of a leather purse well filled with dollars and small Turkish coinage. They evade the vigilance of the sentries, and startle officers as they lie half asleep in the heat of the sun, by the apparition of their skinny hands and yellow visages within the tent, and the cuckoo cry, "I say, John, change de mounish." Their appearance here at all is the greatest compliment that could be paid to the national character. The oldest Turk has never seen one of them near a native camp, and the tradition of ages affirms that where soldiers come the race disappears. Indeed, here they only show in the sun-time. They are a sort of day-ghost who vanish at the scent of darkness, and the croak and the jingle are silent and they spirit themselves gently away ere twilight, and where they live no man knoweth.—*Special Correspondent of the Times*.

MISCELLANEOUS CLIPPINGS.

Singular Lawsuit.—Frenchmen go to law sometimes upon the most extraordinary grounds. What do you think of such an action as the following? A gentleman had a ticket in the Loterie Picarde. On the day succeeding the drawing, he found the list of the winning members in the *Presse*; and still better, he found that his own ticket, No. 77 631, was down against a prize of 1,000 francs. He at once posted off to Amiens, the capital of the ancient Picardy, and the seat of the lottery. He was there told that the number 77,631 had indeed won a prize, but it was not 1 000 francs: it was an elegant mezzotint of the Louvre. Out of this came the lawsuit. But can you imagine who was sued? The managers of the lottery, perhaps, for swindling? Oh no; the directing manager is the Prefect of the Department. Why, the Editor of the *Presse*, for having cruelly disappointed him! The case was actually tried, and the proprietor of the *Presse* appeared. He stated that the list of prizes published by him was an exact copy of the official list, issued by the lottery itself. This was proved. Finding himself worsted, the unlucky gentleman begged Mr. Rouy, the culpable editor, at least to make good to him the sum which his excursion to Amiens had cost him,—about 70 francs in all! It is needless to add that this rational and modest request was also refused. The litigant lost his prize, his railroad and hotel money, his suit, his engraving of the Louvre, and finally lost his temper.—*Paris Letter, N. Y. Times*.

Nature.—In surveying the works of nature, in admiring their beauty, their order, their seasons, and the thousand attractions they possess, I sometimes think that the divine Author of our religion viewed them with corresponding feelings; and this reflection always affords me pleasure. He selected a garden having a brook in it, as a place of frequent resort; and in a beautiful passage we find Him telling us to "consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these!" He delightfully reminds us how securely we may trust to His care and love, by desiring us to "behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." Then again, He tells us, that we are His sheep, and that He is our Shepherd. And, at another time, He illustrates His kindness and compassion by referring to the care and protection afforded by a hen to her chickens; and further assures us, that not even a sparrow falleth to the ground without the knowledge of our beneficent Creator. These, and other illustrations of our Saviour's precepts, were taken from objects of nature, which probably immediately surrounded Him; and may be admitted as a proof of the justice of the observations I have hazarded on the subject.—*Jesse's Gleanings*.

A Touching Relic of Pompeii.—In digging out the ruins of Pompeii, every turn of the spade brings up some relic of the ancient life, some witness of imperial luxury. For far the greater part, the relics have a merely curious interest; they belong to archæology, and find appropriate resting-places in historical museums.

But there are some exceptions. Here, for instance, the excavator drops, an uninvited guest, upon a banquet; there he unexpectedly obtrudes himself into a tomb. In one place he finds a miser cowering on his heap; another shows him bones of dancing girls and broken instuments of music lying on the marble floor. In the midst of the painted chambers, baths, halls, columns, fountains, among the splendid evidences of material wealth, he sometimes stumbles on a simple incident, a touching human story, such as strikes the imagination and suggests the mournful interest of the great disaster, as the sudden sight of a wounded soldier conjures up the horrors of a field of battle.

Such, to our mind, is the latest discovery of the excavators in this melancholy field. It is a group of skeletons in the act of flight accompanied by a dog. There are three human beings, one of them a young girl, with gold rings and jewels still on her fingers. The fugitives had a bag of gold and silver with them snatched up, no doubt, in haste and darkness. But the fiery flood was on their track, and vain their wealth, their flight—the age of one the youth of the other. The burning lava rolled above them and beyond, and the faithful dog turned back to share the fortunes of his mistress, dying at her feet.

Seen by the light of such an incident, how vividly that night of horrors looms upon the senses! Does not the imagination picture the little group in their own house, by the side of their evening fountain, languidly chattering over the day's events and the unusual heat? Does it not hear with them the troubled swell of the waters in the bay? see, as they do, how the night comes down in sudden strangeness, how the sky opens overhead, and flames break out, while coriæ, sand, and molten rocks come pouring down? What movements, what emotion, what surprise! The scene grows darker every instant; the hollow monotony of the bay is lifted into yells shrieks; the air grows thick and hot with flames and at the mountain's foot is heard the roll of the liquid lava. Jewels, household gods, gold and silver coins, are snatched upon the instant. No time to say farewell; darkness in front and fire behind, they rush into the streets—streets choaked with falling houses and flying citizens. How find the way through passages which have no longer outlets? Confusion, danger, darkness, uproar, everywhere; the shouts of parted friends, the agony of men struck down by falling columns; fear, madness, and despair unchained; here, penury clutching gold it cannot keep—there gluttony feeding on its final meal and phrensy striking in the dark to forestall death. Through all fancy hears the young girl's screams; the fire is on her jewelled hand. No time for thought—no pause—the flood rolls on, and wisdom, beauty, age and youth with all the stories of their love, their hopes, their rank, wealth and greatness—all the once affluent life, are gone forever.

When unearthed after many years, the nameless group has no other importance to mankind than as it may "serve to point a moral or adorn a tale."

Remarkable Feat.—Sometime since the point of the lightning rod on the steeple of the First Congregational church in New London, Conn., got unscrewed and fell to the ground. It was such a dangerous piece of work to replace it, that the Committee were unwilling to employ any one to perform the task. A. Mr. De Wolf, however, volunteered to make the attempt, which the Committee permitted, after some hesitation, having promised him a handsome sum if he succeeded. He did succeed, accomplishing the task without any apparent consciousness of having done anything extraordinary. The New-London *Chronicle* says the point to which he ascended is very near two hundred feet, and for the last fifty feet he had to climb up a stone surface, with nothing to hold on but a small iron rod, and when he reached the ball he was still some dozen feet from the end of his journey. This distance he had to shin up a single rod, a labour which he found so fatiguing tnat he became exhausted and was obliged to return and seat himself on the ball and recover breath. This he soon did, and fearlessly resumed his travel towards the clouds, where he accomplished his object, and came down, as we have already stated.

Poisonous Colored Confectionery.—The "Lancet" commissioners in reporting the result of their investigations respecting coloured confectionery, express their surprise at the extent to which deadly and virulent poisons are daily made use of by the manufacturers of those articles. One hundred and one samples were analyzed; and of the yellows, seventy contained chromate of lead and coloured gamboge; seventy-nine of the reds contained cochineal red lead, and by-sulphuret of mercury, eight of the browns contained ferruginous earths, either vandyke, brown, umber, or sienna; two of the purples contained Prussian blue and cochineal; thirty-eight of the blues contained indigo, Prussian blue, Antwerp blue, and a sulphuret of sodium or aluminum; nineteen of the greens contained Brunswick greens, consisting of a mixture of chromate of lead and Prussian blue, verditer or carbonate of copper, Scheele's green or arsenite of copper. The above colours were variously combined in different cases, three and even four poisons occurring in the same parcel of confectionery. In four of the samples the colours were painted on with white lead or carbonate of lead; thirteen of the samples were adulterated with hydrated sulphate of lime; seventeen samples were adulterated with wheat flour, three with potato flour, and one with arrowroot.

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22–1y No. 21 Park Place, and 18 Murray street.

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 Broadway.

Removal!

THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Pares & Faye," 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.

We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.

New designs for Parlors, &c., by every steamer, from our agent in Paris.

Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
jy8–6m † 257 Broadway, directly opposite the City Hall.

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also
Twilled and Plain Venetian Hall and Stair Carpets;
Oil Cloths, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common Hearth Rugs and Door Mats, o different sorts;
Table and Piano Covers, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain Mattings;
Window Shades, of desirable styles;
Stair Coverings, Stair Rods, and all other articles usually kept in Ca pet Stores. He is also Agent for selling
Carhart & Nye's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* *m25–6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m11–1y

TEA WAREHOUSE.—J. WATSON, 377 Bowery, (second door below Fifth street,) dealer in Teas, Coffee, &c. 3 lb. packages of Tea of every quality done up in Tin Foil, very convenient for families going in the country. Orders respectfully solicited and promptly attended to. my27–1y

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4–1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered. Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only; No Deviation. Kid Gloves cleaned.
Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street, South Brooklyn. je3–1y

DAGUERREOTYPE HATS!—RAFFERTY & LEASK, the Chatham Street Hatters, desire to call attention to their SPRING style, which is just issued. while they acknowledge no superior in the Art of Hatting, guaranteeing to sell as good a hat for the money as any other house in the United States. They, in addition, present every customer with his LIKENESS, FREE OF CHARGE, neatly inserted in the lining of his hat. They are the only hatters that can do this. Their stores are No. 57 Chatham street, opposite Chambers, and on the corner of Chatham and Pearl streets, New York. ap8–6m

SCHOOLS.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.

The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.

The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30 per quarter.
Use of Instrument	$5 00 "
Painting in Oil	20 00 "
Water Colours	10 00 "
Drawing	5 50 "

Each pupil is expected to be furnished with the usual articles for personal use.—Washing, $7 per quarter.

The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.

In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29–6m

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YOUNG LADIES' INSTITUTE FOR BOARDERS AND DAY SCHOLARS, 38 West 23d street, between 5th and 6th avenues Principals, Rev. H. D. Ward and Mrs. Ward. Number of boarders limited to sixteen, over whose education, religious training, and manners, parental love and watchfulness preside. This seminary will be re-opened on Tuesday, Sept 12. Application for admission may be made at any time by letter and in person after Aug. 20. jy29–8t$

MISS HAINES begs respectfully to give notice to her friends and the public that her school, No. 10 Gramercy Park, will reopen on Thursday, September 14.

Circulars can be obtained at her residence, or at Messrs. C. S. Francis & Co., No. 252 Broadway, or at Messrs. Doremus & Nixon, No. 21 Park Place. Applications for admission of pupils can be made by letter, addressed to Miss Haines, at her residence.

New York, July 5. 1854–jy15–8t

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies*, from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.

Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.

French	$5 per quarter.
Music	$10 "

Mrs. MARSHALL is permitted to refer to families of the highest respectability.

401 Atlantic street, April, 1854. my20–6m

BOARDING SCHOOL FOR BOYS.—The Rev. I. LEANDER TOWNSEND, M. A., will open a Boarding School for Boys, at New Castle, Westchester county, N. Y., on Monday, the first day of May next. The place is of easy access from New York city, being a distance of two hours by the Harlem Railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal, at New Castle; Messrs. Stanford & Swords, 637 Broadway; S. Raynor, 76 Bowery; or at *The Churchman* office, 111 Broadway. ap29–1y

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FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

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ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. ap1–1y

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CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16–1y

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24–tf

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DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25–1y

WANTS.

WANTED—A YOUNG MAN, to conduct a Parochial School. He must be qualified to teach English classics, and officiate as Organist in a country church. An eligible situation is here offered, with competent remuneration. Address the Rev. Jas. A. Harrell, Frederick City, Md. au5–4t

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A CLERGYMAN who has had some experience in teaching is open to an engagement as Classical Teacher in some institute in the vicinity of New York Apply to the Rev. E. M Johnson, Brooklyn, L. I., or the Rev. R. Johnson, D. D., Theological Seminary, N. Y. Aug. 5–tf

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A TEACHER WANTED, to take charge of a Select School for Boys. He must be a communicant of the Protestant Episcopal Church, and capable of teaching Latin, Greek, and French, as well as the usual English branches. Application may be made, with references, to the Rev. Charles A. Maison, Stapleton, Staten Island. July 29–3t$

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T Bedell, the Rev. J. M. McDonald, &c., &c.

JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4–1y

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FR. FREY's Dyeing and Carpet Cleaning Establishment, No. 70 Allen street, one door above Grand-st., New York. Every description of Silk and Woolen Goods Dyed and Finished in the latest French style. All kinds of Shawls, Table-covers, Rugs and Carpets, cleaned without unripping. Gentlemen's Garments dyed, cleaned and pressed in the neatest manner.

All orders will be punctually attended to. m18 6m

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.

f11–1y BARRETT, NEPHEWS & CO.

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES, No. 616 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work Furniture for all kinds of Ranges on hand and made to order. je17–1y

LIFE AND FIRE INSURANCE.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20–1y

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.
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Gordon W. Burnham, 175 B'dway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Israel Minor, 214 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
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Barrett H. VanAuken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap29–1y C. V. B. OSTRANDER, President.

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, N. Y.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

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WILLIAM ELLSWORTH, President.
WILLIAM F LEGGETT. Secretary. ap22–6m

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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Samuel C. Barnes,
Jeremiah Johnson,
Richard Raynor,
Rollin Sandford

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.

ap1–1y GEO. M. KNEVITT, Agent.

HARMONY FIRE INSURANCE COMPANY; Capital **$150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

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Dewitt Bloodgood,
G. W. Coster,
James Donaldson,
S. P. Bell,

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18–1y] R. O. GLOVER, Secretary.

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

WILLIAM BIRDSALL, President.

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Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
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Theodore Banks,
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David Sands,
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Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25–1y] ASHER TAYLOR, Secretary.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:

John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill,
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Benjamin B. Sherman,
Alexander T. Stewart,
Henry L. Routh,
John Auchincloss.

EDMUND HURRY, Surveyor. [ap1–1y] A. B. McDONALD, Agent.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 0	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 0	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45	1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1–1y

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NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary

C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1–tf

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HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year*, WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

BOARD OF DIRECTORS:

Jacob Reese,
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Henry S. Leverich,
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George W. Riggs,
Joseph Britton,
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Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
JOHN T. METCALFE, M.D., } Medical Examiners.
m25–6m EDWARD FIELDS, M.D., }

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

DIRECTORS.

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Amos Howes,
D. W. Ingersoll,
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Joel Seymour,
Charles J. Fox,
Edward H. Tracy,
Philip W. Engs,
Peter Balen,
William Depew,
J. H. Drake,
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Danford Knowlton,
George A. Fellows,
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Chas. T. Goodwin,
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Gilbert Potter jr.
William M. Price,
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N. E. James,
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Samuel R. Kelley,
Daniel Chauncey,
S. D. C. VanBokkelen,
Perry G. Gardiner,
Sylvester M Beard,
John A. Davenport,
James D. Sparkman,
E. Darwin Litchfield,
Thomas H. Cheever,
A. Sidney Baxter,
Josiah M. Fiske,
B. H. Howell,
James Stuart.

ALEXANDER M MCKEE, Secretary. JOHN N. WYCKOFF, President.
f25–6m JOHN B. MILLER, Surveyor.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,
Wm. H. De Groot,
James Morrison,
Edw'd I. Jaques,
Abr'm B. Miller,
Edw'd V. Price,
Wright Gillies,
Stephen W. Smith,
T. A. Howe,
M. M. Van Beuren,
George J. Byrd
William West,
Alph. Underhill,
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Wm. D. Andrews,
Eben'r Collamore,
James Litton,
Thomas McElrath,
James Coggeshall,
Wm. H. Simonton,
James N. Crow,
Albert Journeay jr.,
Addington Reed,
J. Edgar,
Seely Brown,
Thomas Keech,
R. A. Tooker,
John H. Hallett,
J. O. Fowler,
Daniel Hodgman,
Alex. C. Poillon,
Wm. T. Dugan,
Geo. W. Farnham,
T. B. Coddington,
J. G. Merritt,
Chas. S. Francis,
William Miles,
J. S. Lounsbery,
Wm. Westerfield,
Thos. E. Cooper,

[f4–1y] WILLIAM P. LYON, Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11–1y

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SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

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THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'ORSAY'S WATERPROOF FRESCO. *Important to Builders.* Decoration of Churches, Halls, &c.

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

The following is one among a great number of certificates:

"Williamsburg, Feb. 8, 1854.

"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.

F. V. MORRELL, 12 Grand street, cor. North First.
J. S. BURR, 129 South Ninth street.
WILLIAM FERRIS, 373 Grand street.
SAMUEL GROVES, 12 South Ninth street.

"I concur in the above.—ELBERT S. PORTER, Pastor of the church."

All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.

The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19–1y

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SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warerooms, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.

New York, May, 1854. my20–1y

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods]

mar18–1y R. E. PETERSON, } 144 Bowery, N. Y.
W. T. PETERSON, }

PIANOS AND MUSIC.

CHURCH ORGANS FOR SALE.—The large patent Church Organ, which has many beautiful and superior qualities, as expressed by the Jury, and for which they have awarded a prize medal, at the Crystal Palace. Also a small Organ, with 4 stops, and with two full octaves of pedals, useful for a small church or a parlor.

Both are manufactured by A. Gemunder & Brother, of Springfield, Mass. For particulars call on GEO. GEMUNDER, Violin Maker, No. 22 Howard street, N. Y. au5–2t$

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.

je24–1y LIGHT, NEWTON & BRADBURYS.

NEW MUSIC—Just published by COOK & BROTHER, 843 Broadway.—"La Vertu," Waltz, by Julius Metz. "Bridal Gift Polka," with splendid vignette. "Farewell, all thy sorrows now are o'er," Song or Quartette. Three beautiful compositions, adapted to players of moderate abilities.

C. & B. having taken large warerooms up-town, at a rent of $2000 less than down-town prices, are enabled to sell at prices much below those of down-town houses. They are sole agents for HAINES BROTHERS & CUMMING'S superb Piano Fortes. The public are requested to call and see them. They speak their own praise.

Splendid Melodeons, Guitars, Violins, Accordeons, Strings, &c., &c, sold at the lowest prices. au5–6m

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PIANOS! PIANOS! PIANOS!—ELY & MUNGER, Manufacturers and Dealers in Pianos, wholesale and retail, beg leave respectfully to call the attention of purchasers everywhere, to their extensive assortment of Piano Fortes, now ready and open for exhibition at their spacious warerooms, 321 Broadway, first building above the Hospital. Purchasers will here find one of the largest and most select stocks of Pianos in the United States, new and secondhand, and at prices to suit the times. Our motto is "A nimble sixpence is better than the slow shilling." New and Secondhand Pianos to let with privilege of purchasing; also payable by instalments to suit customers. Secondhand Pianos at $25, $40, $60, $75, $100, $125, $140, and $160 each

Also HALL'S PATENT "CELESTIAL" PIANOS; manufactured by us exclusively; the most gigantic improvement of the age in Piano Fortes, and so pronounced upon by the greatest Pianists and musical artists in the country. [je3–3m] ELY & MUNGER, 321 Broadway.

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

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PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6,6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument. that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.

my20–1y Factory, 311, 313, 315 Rivington street.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7octaves, in plain and carved cases, always in store. We wish to cal lattention to our 'GRAND DIAGONAL' Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,

my13–1y 441 Broadway.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1–1y

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P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25–1y

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PIANO FORTE MANUFACTURERS.
R. GLENN & CO.

Warerooms, No. 83 Spring street, two doors East of Broadway.

☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

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T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28–1y$ Warerooms No 385 Broadway, New York.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.

feb18 1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage

J. F. BROWNE, London and New York.
[Established 1810.] Feb11–1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one an. a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rose wood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4–1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

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BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired,—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.

G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26–1y

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BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound. Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rebang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions. made, and kept on hand

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch. which either personally or by communication, are respectfully solicited.

A. MENEELY'S SONS.
m4–1y *West Troy, Albany County, New-York.*

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25–1y

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CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24–1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1–1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.

HENRY STONEY,
f18–1y opposite the Prescott House.

IRON RAILINGS, VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. **9** Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted freef rom vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6–6m

DENTISTS.

I. JARVIS, DENTIST, No. **437** Grand street, New York. ap29–6m

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DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. **341** Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist Refers to the citizens of New York. ap29–6m

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DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25–6m

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DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18–1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, **489** Hudson street, New York, 2d door above St. Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11–1y

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DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

f18–1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, OR wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by

feb4–1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston, Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.

N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.

BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the examination of those who require a first class wood furnace.

DR. CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.

CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.

EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.

A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood.

Agents in New York for the sale of THE PECRHYN AND MIRROR MARBLE MANTELS.

References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3–6m

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THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required ap1–1y

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HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's Fair in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18–1y

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MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam-power. DUNCAN & WEST, 51 Beekman street,

m18–6m and No. 4 Liberty Place.

SCHOOL FURNITURE.—The subscriber invites the attention of Committees, Teachers and others to his improved Desks and Chairs; also, Teachers' Desks and Chairs, Tables, Chairs with Book Baskets attached for infant scholars, Book-cases, Draft Boards, &c., at his Factory, No. 24 Grove street, where he is constantly manufacturing the above articles. Bank and Counting-house Desks made to order. [je24–2m] R. PATON.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in case so two dozen each. GEO. SCRIVEN, Importer,

ap22–6m 93 Maiden Lane]

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18–6m

THE WORLD ABROAD.

England.—The most interesting item of news from England appears to be, that a meeting of the supporters of the Ministry was held in Downing-street on Monday the 17th, a the call of Lord John Russell, with a view, it is said to explain certain late acts of the Government, and to make known that the Ministry could not get on satisfactorily, unless members of Parliament would sacrifice some of their private notions for the sake of the nation in general, and of the Ministers in particular. Of the proceedings not much seems to be known.

On Friday the 21st, in the House of Lords, the Bishop of London moved for copies of reports of the Convocation Committees, and expressed a fervent hope that at no distant day that body might be allowed the privilege, which every other Church in the world enjoyed, of meeting for purposes of synodical action. The Earl of Ellenborough doubted whether they had power to order the reports. The Bishop said he put his motion in the shape of an address to the Queen to order the President of Convocation to furnish the reports. The motion was agreed to.

Lord Lyttelton asked whether the Ministers intended at any future time to introduce a measure for the relief of the disabilities of the members of the Colonial Clergy.——The Duke of Newcastle said that legislation upon that subject in the present session was impossible. It was the intention of the Government next session to introduce a measure which he trusted would relieve the Colonial Clergy from the disabilities they complained of.——Lord Lyttelton expressed his satisfaction at that assurance.

In the Commons, Mr. Serjeant Shee had hatched a scheme for the spoliation of the Irish Church in behalf of Irish Papists. The scheme was kicked out, on Wednesday the 19th, by a vote of 117 to 31. Rather a smart issue, considering that it provoked a long discussion in the House. There is not always the most fire where there is the most smoke.

Spain.—Despatches, in rapid succession during the week, showed that the revolution had gone ahead and gained the day. A complete change of Government was the result, the leaders of the insurrection seeming determined to respect Royalty in the Queen's person, and to be content with emancipating their country from the yoke of a profligate court.

Everywhere, except at Madrid and Barcelona, the movement seems to have been conducted with wonderful order, and to have received ready support from the people and military. At Madrid there have been excesses. There are various stories in circulation with respect to Queen Christina. Some accounts say she embarked in disguise at Barcelona; others that she passed through St. Sebastian. Rumours of her having been arrested are also current. The latest news is, that the Queen's palace at Madrid was still defended against the insurgents. The formation of a Ministry, with Rivas at its head, is the only fact affirmed positively in the *Moniteur*.

Italy.—A dispatch to the *Morning Chronicle* of the 24th states that disturbances had taken place in Parma. The soldiers were fired upon from the roofs of the houses. The Austrian troops, however, kept the upper hand at all points. The Parmese troops behaved well.

Austria.—Letters from Berlin, of the 18th, state that Nesselrode, in answer to the Austrian requisitions, asked Count Buol if peace would be assured by the evacuation of the Principalities. It was believed at Berlin that the Count would reply in the negative. The real attitude of Austria in the war seems to be still wrapped up in an impenetrable mist; there being nothing but vague statements giving rise to still vaguer inferences and surmises.

Prussia.—The case appears to be much the same in respect of Prussia. A Vienna correspondent of the *Times* writes thus: "It has been rumoured that the answers sent by the Russian Cabinet to Berlin and Vienna were different, but there is every reason to believe that the dispatch received in Berlin was an exact copy of that brought by Prince Gortschakoff to this city. The irresolution displayed by King Frederick William is a source of great annoyance to this Government, but allowances are made for his peculiar position. It is known that he is sincerely attached to his sister, the Empress of Russia, and that she makes the best use of her influence over him."

The same writer adds, that the Russian Empress had sent a letter to the King, which made a great impression on him, addressing him "from the bed of sickness," and saying that she was likely to be one of the sacrifices to the war, as she could not take the German baths, which are so extremely necessary for the restoration of her shaken health. She further affirms that it would break her heart if the Prusssian army should take the field against the Power which had rendered such great assistance to her father when he was in peril.

Russia and Turkey.—Advices from Vienna, of the 22d, state that the Russian corps at Frateschti, which had been receiving reinforcements from Moldavia and Bessarabia for the preceding three weeks, advanced upon Giurgevo with the intention of driving the Ottomans across the Danube, and on the 19th attacked the Turks in three columns. The result was a total defeat of the attacking force. Great uncertainty exists respecting the number of men under the Turkish Commander at Giurgevo; but it is known that it cannot be more than half that of the Russian troops, which at the date of recent letters were in the immediate vicinity of Giurgevo, and which were doubtless engaged on the 19th.

The *Patrie* says:—"The last intelligence from the banks of the Danube announce that the Turkish troops were fortifying themselves at Giurgevo, so as to render that place an important strategical point. The Russians were continuing their concentration at Bucharest."

The *Wanderer* has dates from Giurgevo to the 14th. Omer Pacha continued to reconnoitre the position of the Russian troops. Since the 9th of July there had been every day skirmishes between Russian and Turkish detachments. It was said that the Russians had 80,000 men on the line of the Argis. Omer Pacha appeared determined to push his left wing towards the Aluta. A conflict took place at Slatina, with great loss on both sides. The Russians occcupied the place, but not in force, and Halim Pacha was advancing from Krajova to expel them. Several Turkish officers, sent by Omer Pacha, are expected at Orsova, to put themselves in communication with the Austrian Generals, especially with regard to the eventual occupation of Wallachia by the Austrian forces.

A letter from Orsova of the 13th, in the *Presse* of Vienna, says:—"Mehemed Pacha occupied on the 8th Czernavoda, in the Dobrudscha, after a combat which lasted five hours, and ended by obliging the Russians to retire to the left bank of the Danube."

Details are added to the Constantinople news of the 10th. The reply of the Emperor of Russia to the Austrian note reached Baron de Bruck on the 8th, and that gentleman at once communicated it to the Divan and to the Ambassadors of the Allied Powers. The rumour was prevalent that this reply was so evasive, that a rupture with the Cabinet of Vienna was inevitable. In consequence of the communication made by M. de Bruck to Reschid Pacha, the Ottoman Cabinet met and held two councils on the 9th. The next morning an Aide-de-Camp from the Minister of War was despatched to Varna, and another to Schumla, with despatches for Marshal de St. Arnaud and Omer Pacha. The object of these despatches was, it is said, to inform these Generals of the resolutions come to by the Ministry, and to recommend them to advance. It is already known that the Generals had not waited for these recommendations, but had already, on the 4th, decided on the plan of attack which has been executed on the line of the Danube.

A private despatch from Constantinople, dated the 10th, says,—"The Russians have met with a check near Batoum. Four thousand Turks have been sent from Varna into Circassia." The very latest news is a dispatch from Vienna, of the 23d, stating that the following had been received there from Hermanstadt, dated the 22d: "Prince Gortschakoff has announced his intention of defending Moldavia and Wallachia with 200,000 men. His head-quarters are at Slobodzie. Russian reinforcements are moving from Moldavia and the Jalomnitza. The right wing of the Russians has advanced to Slobodzie. General Luders has concentrated his forces at Kalarasch. Prince Gortschakoff opposes already 110,000 men and 20 batteries to the Ottomans. The Turks continue to cross the Danube at Giurgevo. Reconnoitring skirmishes have taken place."

Postscript.—Since the above was in type, the arrival of the *Arabia* has brought advices from Liverpool to the 29th ult. Up to the 22d the revolution was still going ahead in Spain. Madrid was said to be quiet, but the citizens were under arms, and continued to build barricades; though the troops still maintained their positions round the Palace and at the Retiro. The Queen was believed to be concealed in the Palace with her daughter. The Junta of Safety and Defence had decreed to re-organize the National Guard, and to re-establish the Constitutional Ayuntamiento of 1843. The names of Espartero and O'Donnell appear in all the proclamations of the Junta of Madrid. General Blaser, who appeared to be the last hope of the Government, had fled to Portugal. In the afternoon of the 20th, a correspondent of the London *Times* states that negotiations were going on between the insurgents and the garrison of the Gobernacion, the latter being very hard pressed, and desirous to capitulate, but very reluctant to give up their arms. The writer adds the following:

"*Half-past* 4 *o'clock.*—The troops in the Gobernacion have just given up their arms, and have been led off in every direction by the people, arm in arm, shouting *Vivas* for Esparero and the Constitution. They look a good deal exhausted, as well they may be, and the people have taken them away to give them a dinner. There is great acclamation. I regret to say there are many cries of 'Death to Christina,' and it seems apprehended that her palace will be burned. Such an excess, after victory has become almost secure, would tarnish the triumph. It is to be hoped that the unfortunate woman will escape—if she has not done so already, as some believe.

The more general belief is, however, that she is in her daughter's palace. If the people laid hands on her, in their present mood, she would be torn to pieces. I am just assured that O'Donnell will be here to-morrow. Blaser's troops have passed over to him, and Blaser has disappeared. If this be true, the affair is at an end."

Advices from Vienna to the 28th state that Austria and Prussia, though differing on minor points, agreed in affirming the Russian occupation of the Principalities to be dangerous to the integrity of the Porte, and that the propositions of Russia could not be entertained till the Principalities were evacuated.

In England, both the Government and the Press seemed agreed that the Czar would abate nothing of his demands, and that the war would be protracted. His answer to the Austrian summons—on which hung all the hopes of a peaceful settlement—had not been suffered to transpire further than that it was haughty and unfavourable. Report says his reply to the Austrian Representative was,—"Tell your master that if he wishes war he shall have it, but probably neither he nor I will see the end of it."

The account of the fight at Giurgevo comes confirmed. A Russian camp of 50,000 men was to be formed at Urzitseni. Prince Gortschakoff was confirmed at the head of the Moldavo-Wallachian army. On the 12th, a courier from St. Petersburg met him at Bucharest with a letter from the Czar approving his plan of the Campaign. The Russians were to resume the offensive, and the Prince was said to have had orders to drive the Turks across the Danube at whatever cost.

As to the actual events of the war, our readers have doubtless learnt before this time, that everything comes to us through the hands of the Allies, and of course takes the colour of the medium through which it filters. We shall be much mistaken if the Allies do not have a surfeit of their undertaking before it is done with.

Object of Life.—Remember that God sent you into the world for religion. We are but to pass through our pleasant fields, or our hard labours; but to lodge a little while in our fair palaces, or our meaner cottages; but to bait in the way, at our full tables, or our spare diet. But then only man does his proper employment, when he prays and does charity, and mortifies his unruly appetites, and restrains his violent passions, and becomes like to God, and imitates his only Son. Then he is dressing himself for eternity, where he must dwell or abide, either in an excellent, beautiful country, or in a prison of amazement and eternal horror. Without much time, and a wary life, and a diligent circumspection, we cannot mortify our sins, or do the first works of grace. I pray God we be not found to have grown, like the sinews of old age, from strength to remissness; from thence to dissolution, and infirmity and death.—Jeremy Taylor.

* * *

Parental Affections.—A good father is ever humane, tender, and affectionate to his children; he treats them, therefore, with lenity and kindness, corrects with prudence, rebukes with temper, and chastises with reluctance. He never suffers his indulgence to degenerate into weakness, nor his affections to be biased by partiality. As he rejoices in their joy, and participates in their afflictions, he never suffers them to want a blessing which he can bestow, or lament an evil which he can prevent. Whilst he continueth with them he administers to their present happiness, and provides for their future felicity when he shall be removed from them. He is doubly cautious in preserving his own character, because theirs depend upon it. He is prudent, therefore, that they may be happy; industrious, that they may be rich; good and virtuous, that they may be respected; he instructs by his life, and teaches by his example; and, after having done everything in his power to make them happy here, he points out to them the means of securing eternal bliss hereafter.

* * *

MARRIED,

At St. Paul's church, Prince George county, Md., Tuesday, Aug. 1, at 7 A. M., by the Rev. John H. Chew, the rector of the parish, the Rev. Meyer Lewin to Miss Eleanor A. Wilkinson. The Rev. John Wiley and the Rev. Dr. Rich assisted at the celebration of the Holy Communion.

DIED,

At Peoria, Ill., July 25, Mary Leverett Cockle, in her 78th year, widow of the late John Cockle, of this city.

NOTICES.

☞ The Rev. Dr. Hooker (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

Protestant Episcopal Mutual Benefit Society.—A stated monthly meeting of this Society will be held on Thursday evening next, the 17th inst., at 637 Broadway, at 8 o'clock.

Aug. 10, 1854. Theo. R. McIlwaine, Recording Secretary.

Prize Essay.—A premium of fifty dollars is hereby offered by the "P. E. Brotherhood in the Diocese of New York" for the best Tract on the subject of "Church Brotherhoods." The Tract not to exceed sixteen pages duodecimo, and to be forwarded (postpaid) on or before the 27th September next, to Mr. F. W. Welchman, New York.

It is requested that each manuscript be accompanied with a sealed envelope, having, within, the name of its writer, and on the outside the signature attached to the manuscript.

The right is reserved to withhold the prize if none of the Tracts offered should be deemed of sufficient merit, in which case none of the envelopes will be opened.

Rev Samuel Buel,
Henry D. Paine, M.D.,
F. W. Welchman,
Rev. James Mulchahey,
Bailey J. Hathaway,
Committee.

New York, June 28, 1854.

☞ Church papers will confer a favour by inserting the above.
Aug12-4t-eow

St. John the Evangelist's free church holds services in the Lecture-room of the Bleecker Buildings, Bleecker, corner Morton street. Sunday Mornings 10½; Evenings 7½. Sunday-school 9 A.M., 2½ P.M.

Church of the Good Shepherd, No. 68 East Broadway, near Market street.—Divine Service every Sunday at 10½ A. M. and 3½ P. M. Seats all free. Sunday-school at 9 and 2½ o'clock.

ACKNOWLEDGMENTS.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor: From "two communicants of the Church," postmarked Oxford, N. C. $5; "A friend to the poor and unfortunate," postmarked Chapel Hill, N. C. $5. By Stanford & Swords, Mrs. Okill, $20.

Donations may be left with Messrs. Stanford & Swords, at 637 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

The rector of St John's church, Johnstown, acknowledges with gratitude the receipt of one hundred dollars, a present from Mrs. Dr. Miller, one of his parishioners.

Advertisements.

WANTED, at St. Timothy's Hall, Catonsville, Maryland, a competent teacher of the Latin and Greek languages, an unmarried man, to reside in the family, and assist in the discipline of the Institution. A communicant of the Prot. Episcopal Church preferred. Salary liberal. Address postpaid,
au12-4t L. VAN BOKKELEN, Rector.

FRENCH AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 209 Henry street, near Atlantic street, Brooklyn, N. Y.

Madame Crucy will be ready for the reception of pupils on Monday the 4th of September. The teachers in the English and other departments are the best that can be procured, and no efforts are spared to render this institution as perfect in every respect as can be desired. The French department is under the particular care of one of the Misses Crucy, who has recived a diploma in Paris, and who is besides well acquainted with the Spanish language.

The establishment is located in a healthy, and agreeable situation, and every necessary arrangement has been made to ensure the comfort of the pupils. au12-3m$

ST. TIMOTHY'S HALL, Catonsville, Baltimore county, Maryland.—The Eleventh annual session will commence on Monday October 2d, 1854. The number of pupils being limited, early application is requested. The course of study is complete in every department. Terms $250 per annum. For prospectus and other information, address postpaid, Rev. L. VAN BOKKELEN, Rector.
au12-3m

EDUCATION by an Oxford Graduate.—Mr. CHARLES D. MORRIS, M. A., late Fellow of Oriel College, Oxford, and First-class man in 1849, will re-open his select school on Monday, Sept. 4, at his house, 282 Fourth avenue, opposite Calvary church.

As the number of boys taken is limited to fifteen, and the advantages offered are believed to be considerable, an early application for admission is necessary. Circulars or a personal interview may be obtained by application as above.

Reference is kindly permitted to the Rt. Rev. Bishop Wainwright, the Rev. Dr. Hawks, R. B. Minturn, Esq., R. C. Goodhue, Esq., J. H Swift, Esq., Chas. King, Esq., Pres. Col. College, &c. au12-4t$

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. VANDEWATER. R. HEASLEY.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c.
☞ All orders punctually attended to. au12-1y

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our Stock of Clothing, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the Lowest Cash Prices.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

GREAT REDUCTION IN FRENCH MANTILLAS.—GEO. BRODIE, 51 Canal street, is now receiving in store his first shipment of French and English Mantles for the Summer season, which, from the heavy reduction made on the raw material since he made his Spring purchases, he will be able to sell at from 20 to 30 per cent. under the rates lately current. This lot comprises the very latest novelties in style and shapes, and includes a handsome assortment of Embroideries, Silk Appliqué and Chantilly Lace mantles at from $6 upwards. GEO. BRODIE,
my20-3m 51 Canal and 63 Lispenard streets, N. Y.

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of Show Cases. A good assortment kept constantly on hand. Orders promptly executed.
Silver and German Silver Cases always on hand. my27-1y

REMOVAL.—Fine Clothing!—HENRY L. FOSTER & CO. have removed their Merchant Tailoring and Clothing Establishment to No. 401 Broadway, corner of Walker street.
Furnishing Goods of the latest styles and best quality, Cloths, Cassimeres, and Vestings, Umbrellas, &c. je10-3m

NEW PAPER HANGINGS, & Interior Decorations.—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,
A Retail Department,
And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately Papered, or Decorated in Fresco, Marble, or Woods, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25-6m

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. Fitzmaurice holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

WINDOW SHADE EMPORIUM.—W. O. JENKS, 456 and 458 Pearl street, (four doors from Chatham street,) New York. Having recently completed extensive additions to my former salesroom, I am now prepared to offer to the public, one of the largest and most elegant assortments of Gold Bordered and Transparent Window Shades of every variety, ever before in this market. Also *French and American Paper Hangings, and Borders*; and from facilities in manufacturing all kinds of Unholstery goods, together with frequent arrivals of Lace and Muslin Curtains, Gilt Cornices, Bands, Pins, &c., imported for the trade, will supply them to furnishing houes at wholesale prices.

The public are invited to call and examine, and satisfy themselves, before purchasing. ap1-6m

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists, and Robes, Bands, Flouncings Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)
FRED'K A. GUNN. [sept17-1y] JAMES R. QUIN.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.
Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 Broadway. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations,*" "The Palace of Elegance and Taste," &c.

Tuttle has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

Fancy Goods Department.
Work-boxes, Dressing-cases,
Card, Odor, and Cigar cases,
Portfolios, Writing-desks,
Paper and Pen knives,
Taylor's Honey & Windsor Soap,
Toilet and Jewel cases,
Porte-monnaies, Tablets, Brushes,
Chess, Dominoes, Checkers,
Alabaster, Bronze, Parian,
Bisque, Statuary, &c., &c.

Reticule Department.
Tuttle has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

Toy Department.
Villages, Cities, Camps, Farms,
Buildings, Animals, Railways,
Harmonicons, Pianos, Graces,
Magic-Lanterns, Tops, &c.
Kitchens, Rooms, Tools,
Book-cases, Bureaus, Guns,
Garden and House Utensils,
Weoly Dogs. Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.

Doll Department.
Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll,*" *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

Game Department.
This includes over 500 varieties of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as
German Tactics, Anagrams,
Magic Ring, Conundrums,
London cries, Regetta, &c., &c.
Lady of London, Jenny Lind,
Paul and Virginia, Ruth,
Bible History, Poor Richard,
Uncle Tom, United States, &c., &c.
National Costumes, &c., &c., &c.

Baby-Jumper Department.
Hundreds of thousands of these invaluable articles have been disposed of since their introduction by Tuttle; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

Tuttle most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "Automaton Bird Tree," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"
f11-1y TUTTLE'S EMPORIUM, 345 Broadway.

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

WM. H. DEGROOT & SON'S New York **Oak Hall** Cash Tailoring and Clothing Warehouse, 84 and 86 Fulton street, extending through to 47 and 49 Gold street.

An extra large stock of the most fashionable Spring and Summer clothing of every description, selling at prices that defy all competition. Having enlarged our store, and manufactured double our former quantity of goods, we feel confident of suiting all customers, and "we wont be beat in selling cheap." The most skilful cutters are employed, and we have a separate apartment especially for those wishing their garments made to order, in which are constantly kept a large assortment of the latest styles of Cloths, Cassimeres, and Vestings.
my13-3m

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of Account Books of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of most every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.
JOSEPH CAHN,
m11-1y 76 Water street, fronting Old Slip, New York.

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.

N. B. Every article made to order, at the shortest notice, and in a superior manner.
Gents' Furnishing Goods je3-1y

FRANK WILLS, ARCHITECT, Member of the London and New York Ecclesiological Societies, Architect of Christ Church Cathedral, Fredericton, New Brunswick, author of Ancient English Ecclesiastical Architecture, adapted to the wants, &c., &c., has removed to 637 Broadway, N. Y., the building occupied by Messrs Stanford & Swords, the P. E. Sunday School Union, &c.

Mr. Wills has a vacancy for a pupil; he should be well educated, and have some knowledge of drawing. je10-3m

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5-tf

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

JOHN SUTTON, MODELLER AND ORNAMENTAL PLASTERER, No. 523 Sixth Avenue, between 31st and 32d streets, N. Y.
N. B. Ornaments sent to all parts of the Union. jy1-6m

NEW HAT COMPANY.—With the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteelly to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear. It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Company's stores, Nos. 146 and 148 Nassau street. Look at! and take a hat. tf

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1-1y

SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander! The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under Wilder's and Rich's Patents:

Messrs. Stearns & Marvin, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.
Alexander Montgomery, 17 Spruce street, New York,
Publisher of Magazine of Art, &c.

It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.

STEARNS & MARVIN, (successors to Rich & Co.) No. 146 Water street, New York; the only manufacturers of Salamander safes, combining Rich's and Wilder's Patents. je24-3m

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. Walter Kidder, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.
1853 ....125,000 feet.
1854............105,400 feet.
Decrease 19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.
1853............108,400 feet.
1854............ 90,600 feet.
Decrease 17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*

Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4-8m

JAMES PESCOTT, for fifteen years Sexton of St. John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

PUBLICATIONS.

NEW MUSIC. "Amy Rosa Lee", "Better Times are Coming, Friends," and "I'm Free to Love"; three choice songs, by H. Dumbleton, Director of Dumbleton's Minstrels. Price 25 cents each.

They are full of joyous social sentiment, and sparkling melody, and have been received with great applause at the concerts of the above celebrated corps of artistes throughout the United States.
HORACE WATERS, Publisher and Dealer in all kinds of music merchandise, 333 Broadway, N. Y.

N. B. American and Foreign Music supplied as soon as in print, and sent by mail to any part of the Union postage free. General and select catalogues forwarded to any address free of charge.

HALL'S JOURNAL OF HEALTH.—$1 a-year; single numbers 12½ cents. Astor House Bookstore.

The August number contains an article on Cholera, for popular use, presenting a new premonitory symptom, which, if promptly attended to, would, as the author believes, prevent cholera mortality in almost every instance, without the use of medicine, internal or external.
Aug 5-2t$

PLAIN MUSIC for the BOOK OF COMMON PRAYER; being a complete Collection of Sacred Music for the worship of the Protestant Episcopal Church; designed especially for *congregational use.* Edited by the Rev. George T. Rider, M. A. 120 pp., small quarto, neatly and elegantly bound in cloth. Price 50 cts.

This manual has been carefully prepared to meet a long-felt want, viz: of a book of chaunts and tunes for congregational use, that should contain, in convenient order and form, and attractive style, and at the same time at a reasonable price, all the music required for the use of the people. The work, therefore, has been mainly one of *arrangement* and compilation. The outline of the Liturgy has been as nearly adhered to as was practicable, and the selections are for the most part simple, generally known, of established merit, and within the range and capabilities of most voices. Nearly one-third of the Psalms, and about the same proportion of the Hymns, will be found in it, together with suitable music. With the exception of two Hymns, which require Anthem treatment, every meter has been provided for. The book has been printed from new and clear type upon superfine paper, and is neatly as well as strongly bound, so as to render it a suitable book for the pew. Specimen copies, for examination with reference to its introduction into churches, seminaries, schools, etc., will be mailed to any address on the receipt of the advertised price. Published by MASON BROTHERS,
au5-3t 23 Park Row, New York.

EVANGELICAL KNOWLEDGE SOCIETY.—The Office and Depository of the Evangelical Knowledge Society is at No. 11 Bible House, Astor Place.

All orders for the Parish Visitor, Standard Bearer, and other publications of the Society, should be addressed to the Rev. H. Dyer, D.D., Corresponding Secretary. au5-1y

WILL BE PUBLISHED on the 1st of August, THE CABIN BOY'S STORY. A Semi-Nautical Romance of intense interest, by the Author of the "Pirate Doctor," the "Lawyer's Story," the "Old Doctor," &c., &.,

The success hitherto enjoyed by the author of the above popular works is a sufficient guarantee of the favor with which any productions coming from his pen will be received by the public. "The Cabin Boy's Story" is a romantic narrative, illustrating the horors of the Slave Trade, as carried on in the Coast of Africa. The author has served in the navy—and the descriptions and characters are painted from personal acquaintance with them. The story is as full of exciting interest and adventure as the celebrated work of Defoe, "Robinson Crusoe," and has the advantage over that glorious fiction, inasmuch as it is founded on facts of every day occurence. The history of the Story, Zuleika, the Circassian Slave, purchased at Constantinople, educated and married by the reckless, yet chivalric, Seymour—the commander of the Albatross, is simply the narration of a fact painted from the life, and all the numerous characters portrayed throughout the story are vividly and graphical by drawn.

The publishers have already received orders for the whole of the edition it was originally their intention to publish; consequently, they have been obliged largely to increase it; and they respectfully request that all orders may be sent in immediately.

They confidently expect that the work will create as much interest as any work of fiction that has of late years emanated from the press, as, notwithstanding, since the publication of "Uncle Tom's Cabin," works relating to slavery in America, pro and con, have been numerous, none have appeared having relation to the system of purchasing slaves on the African Coast, written by one who has witnessed it in all its deformity. The work is written in chaste and pure language, and will be a welcome and instructive addition to the family library.

The work will form a beautiful octavo volume of 400 pages, handsomely illustrated with fine engravings, and elegantly bound in cloth. Price, in cloth, one dollar; in paper, 75 cents, at which rate copies will be sent by the publishers to any part of the country, free of postage.

☞ For sale wholesale and retail by the publishers,
ELLSWORTH & STREET,
No. 22 Beekman street, New York,
And by all the Booksellers throughout the United States and British Provinces. jy29-4t$

JUST PUBLISHED, and for sale by the General Protestant Episcopal Sunday School Union and Church Book Society:
EMMANUEL DANNAN, The Boy who would not tell a Lie. By the Rev. W. W. Arnett, D. D. Muslin, 25 cents; half-morocco, 20 cents; bronze paper, printed in silver, 12 cents.
Address to DANIEL DANA, Jr., Agent.
my13-3m 637 Broadway, New York.

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Series 6.—The Christian Ministry; 50 pages. 5c
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Ap1-tf 637 Broadway, N. Y.

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BOOKS OF INSTRUCTION, for Sunday Schools and Families, consisting of Primers, Reading-Lessons, Catechisms, Bible Questions, Questions on the Services of the Church, Short Prayers, &c., &c.

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"For the many, we are satisfied that this is by far the best work on the controversy with Presbyterians (including questions fundamental to all Protestant sects) that has ever yet been written. It will be read by thousands and tens of thousands, to whom other books on the same subject would seem too dry to be either read or inwardly digested."

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DAILY STEPS TOWARDS HEAVEN; or, Practical Thoughts on the Gospel History, and especially on the Life and Teaching of OUR LORD JESUS CHRIST, for every day in the year, according to the Christian Seasons; with Titles and Characters of Christ, and a Harmony of the Four Gospels. 2d Edition. 456 pp., 32mo., full roan, gilt edges. Price 63 cts.

"The object of the author of this work was to prepare a 'Manual so arranged as to furnish suitable thoughts for every day in the year, according to the Christian Seasons, for members of the Church of England.' * * We have seen nothing which appears so admirable; and the fact that it has already reached a third edition in England is a strong endorsement. We ask attention to it with those who would commune with their own hearts, and with the Father of their spirits."—*The Church Review.*

THE SACRAMENT OF RESPONSIBILITY; or, Testimony of Scripture to the teaching of the Church on Holy Baptism, with especial reference to the case of Infants and Answers to Objections. Price $8 per hundred.

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A MANUAL FOR SPONSORS; by the Rev. A. D. Traver. 136 pp. 18mo. Muslin, 31c.; half morocco, 23c.; dark glazed covers, printed in gold, 16c.

A SELECTION OF PSALMS AND HYMNS, with appropriate music for the use of Sunday Schools. 16mo. pp. 160. Price 20 cents.

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Also, a new and large stock of the cheapest and best editions of THE BOOK OF COMMON PRAYER, in plain and ornamented bindings, at prices from 12½ cents upwards.

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